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WASHTENAW JEWISH NEWS

March 2014 Adar Alef/Adar Bet 5774 Volume XXXVIII: Number 6 FREE

Food, land and justice through a Jewish lens: A symposium honoring the *Sh'mita* year

Lucinda Kurtz, special to the WJN

Dr. Oran Hesterman, president and CEO of Fair Food Network, will be the keynote speaker for a community symposium focusing on Jewish perspectives around food, land, and justice issues on March 23, from 2–5 p.m. at the Jewish Community Center of Greater Ann Arbor. The *Sh'mita*, or sabbatical year, which begins this fall, taps into the most fundamental elements of sustainability in its injunction to rest the land, have a conservation approach to food and agriculture, and treat those who labor more justly. This symposium will explore how ancient Jewish traditions around food and land are relevant to us today.

A wide range of Ann Arbor Jewish institutions, led by the Ann Arbor Reconstructionist Congregation (AARC) and Pardes Hannah, are joining forces to explore these primary issues of our relationship to the earth from a Jewish perspective. And without doubt, these issues are capturing the passion and imagination of our Jewish community, particularly the young people who are flocking to organic farming, farmers' markets, and the good food movement in large numbers.

In his presentation, "Fair Food: A Jewish Perspective," Dr. Hesterman, author of *Fair Food: Growing a Healthy Sustainable Food System for All*, will speak about the basic principles of a fair food system, a system that needs to provide food that is healthy, green, fair and affordable. He will also explore how we can transform our food system through direct action and policy change.

PHOTO CREDIT: SUSAN AYER

Six breakout sessions featuring leaders in the Ann Arbor food, land, and sustainability movements will follow the keynote at 3:30 p.m., providing an opportunity to dig deeper into this rich material. These sessions are: Food Production; Food Distribution; Global and Domestic Fair Trade; Public Health and Policy; Regional Land Use and Conservation; Jewish Text Study. Experts in their field will share information about innovative projects and activities that have already been initiated in Ann Arbor and suggest how we can get involved at the ground level in making a difference.

Michigan is a clear leader in the good food movement and is one of only a few states that has a document, "The Good Food Charter" that lays out a statewide strategy for institutions like schools and hospitals to procure sustainably grown and locally sourced foods as much as possible. In addition, Fair Food Network's Double Up Food Bucks Program is the recognized model on the national level for incentive programs at farmers' markets for people on federal food assistance, increasing access to healthy fruits and vegetables for families in need, while supporting farmers. Michigan's Senator Debbie Stabenow, chair of the Senate Agriculture, has just successfully led the Farm Bill through the U.S. House and Senate, a herculean task that spanned several years of negotiations. The bill, signed into law by the president at Michigan State University, supports the food security of millions of American families, provides a degree of certainty for thousands of farmers, and invests in the development of sustainable local and regional food systems.

As we become more informed about food justice issues and the challenges of providing equity in a wide variety of circumstances, we as Jews can become inspired to take a meaningful part in the growing food justice movement and take specific actions to create change. Dr. Hesterman and the workshop leaders will present a myriad of actions individuals and the community can take to have a positive impact on this issue so important to our future. The principles that guide *Sh'mita* and *tikun olam* can lead us from the wilderness into a healthier future for ourselves, our land, our children.

This symposium is organized and co-sponsored by: Ann Arbor Reconstructionist Congregation, Pardes Hannah, The Jewish Community Center of Greater Ann Arbor, Temple Beth Emeth, and Beth Israel Congregation. For more information, call 445-1910 (AARC) or email to hammond_sass@msn.com. ■

"In Pursuit of Justice" topic of March 30 women's event

Leah Steinberg, special to the WJN

Since the time of the Bible, the Jewish community has remained diligent to the responsibility of helping the less fortunate. Throughout the generations, this value has remained vital to the practices and customs of the Jewish people; institutions and traditions supporting the poor and the hungry have become central to Jewish communities all over the world. On March 30, the Women's Philanthropy of the Jewish Federation of Greater Ann Arbor will host an event to discuss and celebrate "Women in Pursuit of Justice."

A full morning of meaningful education and action, this event will feature three keynote speakers: Lisa Harris, Kary L. Moss, and Eileen Spring. These women will speak to their experiences in fulfilling this tradition and also discuss ways to increase awareness about issues pertinent to women today.

Kary L. Moss

Eileen Spring

Lisa Harris, MD, PhD, is an associate professor in the Department of Obstetrics and Gynecology and the Department of Women's Studies at University of Michigan. She will speak on the subject of "Jews, Conscience, and Medicine." In addition to being a clinician, Dr. Harris is a teacher and researcher. She teaches across disciplines at University of Michigan, in the undergraduate college, Medical School, Law School and School of Public Health. Her research is similarly interdisciplinary, focusing on medical history and sociology. In particular, her work explores the exercise of conscience in healthcare provision (including "conscientious provision"), and the clinical and ethical consequences of restrictive reproductive health policy.

Kary L. Moss, JD, will focus on the subject of "The War on Women… Again." Since joining the staff of ACLU, Moss has extended and deepened the state organization's reach by developing strategic partnerships across the aisle and within targeted communities, leveraging networks of influence, and building organizational capacity. She

Continued on page 2

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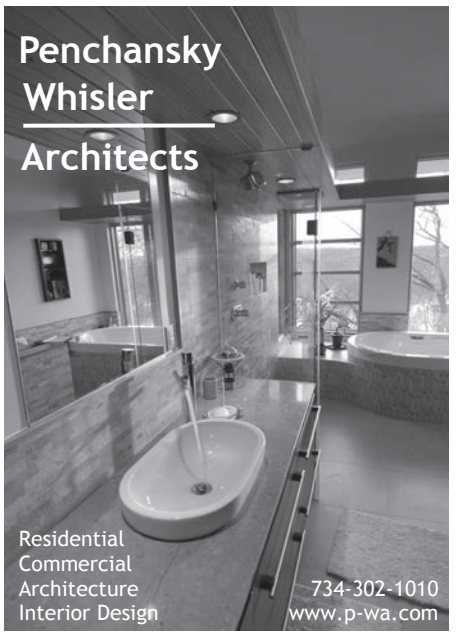

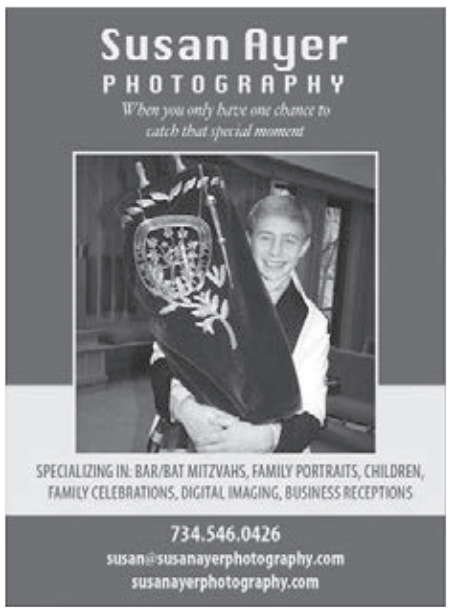

Community

Local support for peace

Last June Secretary of State John Kerry called upon the American Jewish community to speak out in a strong voice in support of peace. His request was largely ignored until recently. This week leaders of the Jewish community of Ann Arbor, sent Secretary Kerry the following letter:

We wish to convey our deep sense of gratitude to you and to the Administration for your vigorous efforts in pursuit of a hopeful vision—of peace and security, happiness and prosperity, liberty and justice—for Israelis and for Palestinians. We support negotiations that will lead to two states for two peoples. As you press through a difficult process, we echo your call for support from the American Jewish community. We stand behind you

.

Rabbi Sara Adler, Ann Arbor, Michigan
Rabbi Kim Blumenthal, Beth Israel Congregation
Rabbi Lisa Delson, Temple Beth Emeth
Rabbi Robert Dobrusin, Beth Israel Congregation
Julie Gales, Madrikha, Jewish Cultural Society
Karla Goldman, Jewish Communal Leadership Program
Avram Kluger, Keshet Ann Arbor
Rebecca Levin, University of Michigan Hillel Israel Cohort
Rabbi Robert D. Levy, Temple Beth Emeth
Ben Meisel, WolvPAC
Erica Mindel, Israel Leadership Education Advocacy and Dialogue
Deborah Dash Moore, Frankel Center for Judaic Studies
Ari Schoenburg, J Street UMich
Marty Shichtman, Eastern Michigan University Jewish Studies
Tilly Shames, University of Michigan Hillel
Rabbi Michal Woll, Ann Arbor Reconstructionist Congregation

**Affiliations listed for identification purposes only*

Women: In Pursuit of Justice, continued from page 1

has led two capital and operating campaigns and evolved a robust program that includes many high impact, important civil rights initiatives addressing the rights of children, rights of the poor, rights of the LGBT and immigrant communities, voting rights, access to reproductive health care and, most recently, access to a high quality education.

In 2011 Moss was inducted into the Michigan Women's Hall of Fame. She is a recipient of the State Bar of Michigan's Champion of Justice Award; Harvard Law School's Wasserstein Fellowship; Michigan Trial Lawyer Weekly's Lawyer of the Year; and many community awards. She has published three books on women's health and rights as well as law review articles, and commentaries and will soon have an article published, "The Right to Read," in Wayne State Law School's *Journal of Law in Society*. She recently completed a term as the chair of the council for all state directors in the ACLU.

Finally, Eileen Spring will talk about "The Justice of Eating;" she says that she didn't pick hunger, rather hunger picked her. Her parents have always been in the restaurant industry and she grew up working in kitchens. Spring says she learned more about life from kitchens than in school.

Eileen Spring is originally from Yonkers, New York, but found her way to Ann Arbor for graduate school. Her position as president and CEO of Food Gatherers combines her background in the restaurant business with her passion for community activism. Under her leadership, the food rescue and food bank program has increased its distribution from half a million pounds annually to more than 5.5 million pounds across a network of 150 agency partners, with the help of 25 staff and over 6,000 volunteers. Their job training and internship program is also teaching youth who are homeless or at risk of homelessness skills to help them get an education and skills to enter the workforce. Spring has been active on the local FEMA board, the board of the Food Bank Council of Michigan, and the national affiliate council for Feeding America, the national network of food banks. She is a founding member of the Washtenaw Housing Alliance and has more than 20 years experience in grassroots organizing and non-profit management. Spring received her degree from Hofstra University and her master's degree from the University of Michigan.

Patti Aaron, Laurie Barnett, Rachel Bendit, Sarai Brachman Shoup, and Susan Garetz make up the planning committee that has made this event possible. Located at the Kellogg Eye Center at 1000 Wall Street, breakfast will be served from 9 – 9:50 a.m.; the program will then begin at 10 a.m. Register by March 15 by calling Cindy Adams at 677-0100 or by going online to www.jewishannarbor.org. The charge is $36 per person.

Not only is helping the less fortunate a commandment in Leviticus and a staple in the Jewish tradition, but "love thy stranger as thyself" is repeated numerous times throughout the Torah. This program will not only highlight some of the ways that contemporary women are fulfilling this commandment, but it will also inspire the community as to ways that they can get involved in some of today's most pressing issues. It is not just a commandment that we give tzedakah and treat others with kindness, it is also commanded that we seek justice for those wronged and work to assist those in society who truly need our help.

As Bess Myerson said, "It's always time for a change for the better, and for a good fight for the full human rights of every individual." Or as Martin Luther King Jr. said, "No one is free until we are all free." Tikkun Olam is one of the most basic Jewish values, and there is no better way to start fulfilling this practice than by engaging with issues that really speak to contemporary women. ■

WASHTENAW JEWISH NEWS

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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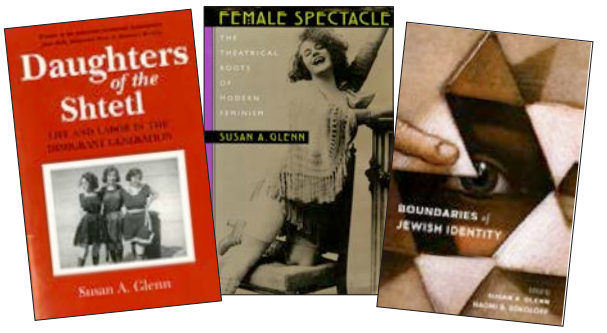
Susan A. Glenn to speak on post-Holocaust Jewish identity

Yaffa Klugerman, special to the WJN

It sounds like a familiar story: Jewish liberalists clashing with traditionalists. But in the aftermath of the Holocaust, the conflict took on new dimensions.

"This time period is very significant, because Jews had to step back and evaluate the crisis that happened in Europe," said Susan A. Glenn, who is this year's David W. Belin lecturer in American Jewish Affairs, sponsored by the University of Michigan's Jean & Samuel Frankel Center for Judaic Studies. "There was this sense of shock and uncertainty, and people were having trouble assimilating the enormity of it. It's a period when American Jews realized that they were the largest Jewish community, and they were responsible for sustaining that."



Susan A. Glenn

Glenn is professor of history and faculty affiliate in the Jewish studies program in the Jackson School of International Studies at the University of Washington. She will be speaking on Tuesday, March 18, at 7 p.m. at U-M's Palmer Commons on "The Jewish Cold War: Anxiety and Identity in the Aftermath of the Holocaust." Her talk will focus on how, in the middle of the 20th century, liberal Jewish intellectuals fought with Jewish ethnic particularists and nationalists in what Glenn refers to as a "war of words."

"'Jewish Cold War' is the term I use to describe intra-Jewish identity debates in the aftermath of World War II," Glenn explained. "This was a contentious and divisive war of words about questions of Jewish group loyalty, Jewish group survival, and Jewish nationalism. This war of words reflected and mobilized deep ideological disagreements about who had a right to speak for and as Jews and whether individual definitions of Jewish identity—which included ambivalence and uncertainty—could be tolerated."

Glenn's topic carries a conflict explored by a previous Belin lecturer, Deborah Lipstadt, back to an earlier time period. Lipstadt's lecture, "Playing the Blame Game: American Jews Look Back at the Holocaust," unpacked a vitriolic debate among contemporary American Jews.

"It is will be exciting to hear Glenn uncover some of the elements of Jews' furious attacks on each other in the immediate aftermath of the Holocaust," commented Deborah Dash Moore, Frederick G. L. Huetwell Professor of History and director of the Frankel Center. "The Belin lecture series is designed to bring an academic perspective on pressing issues facing American Jews. Grappling with the Holocaust continues to cause dissension and strife."

Glenn noted that she became interested in the post-Holocaust period after trying to trace the origin of the term "Jewish self-hatred." She found that it became particularly prominent in the United States following World War II.

"I argued that émigré intellectuals helped give the concept social scientific currency in the postwar era," she said. "Others also seized upon the term for polemical purposes. It became a way of dismissing people who didn't cleave to your point of view."

Glenn's field of research focuses on Jewish identity. Her first book, *Daughters of the Shtetl: Life and Labor in the Immigrant Generation* (Cornell University Press, 1991), described Jewish women in the garment industry in the early 20th century. Her second publication, *Female Spectacle: The Theatrical Roots of Modern Feminism* (Harvard University Press, 2002), was about women in the theater, a number of whom were Jewish. Most recently, she collaborated with Naomi B. Sokoloff in co-editing *Boundaries of Jewish Identity* (University of Washington Press, 2010), an interdisciplinary collection of articles that explore debates about who or what is Jewish.

Glenn's books appear to approach feminism and Judaism from entirely different perspectives, but she noted that they all share a common thread. "That thread," she said, "is why Jewishness matters to Jews. The terms on which it mattered across all of these projects were not religious, but secular, and based on cultural patterns and expectations."

While her lecture will focus on Jewish identity in the aftermath of the Holocaust, she noted that questions about how Jews define themselves are still relevant today. "People have different stakes in what Jewish identity means," Glenn said. "These contests are longstanding, are very much alive today, and probably always will be."

Susan A. Glenn will speak on "The Jewish Cold War: Anxiety and Identity in the Aftermath of the Holocaust," on Tuesday, March 18, at 7 pm, at Forum Hall, Palmer Commons, at 100 Washtenaw Ave. Reception prior to the lecture at 6:30 pm. The David W. Belin Lecture in American Jewish Affairs is sponsored by U-M's Jean & Samuel Frankel Center for Judaic Studies. For more information, contact judaicstudies@umich.edu or 763-9047. ■

Bringing light to a dark crime

Leah Steinberg, special to the WJN

As news of the slavery controversy surrounding the Super Bowl began to unfold, activists and concerned individuals started to spread the word about the problem of slavery in the United States. Frighteningly, although slavery is "not legal anywhere, it happens everywhere," says anti-slavery author and activist Kevin Bales. Bales was quoted in Rabbi Debra Orenstein's article in the *New Jersey Standard* on "Slavery Here and Now, " published January 30, 2014.

As this issue is brought to light, Jewish communities everywhere are taking action. On Tuesday, March 11, at 7:30 p.m., Debra Chopp, JD; Julie Stein Perry, MD; Rebecca Veidlinger, JD; and the Cardozo and Maimonides Societies of the Jewish Federation of Greater Ann Arbor, will host a special event discussing the reality of this tragedy. As Joan Lowenstein, J.D., and co-chair of the Cardozo Society said, "Cardozo seeks to bring lawyers and others together to explore issues that resonate with the Jewish community. Our goal is to increase awareness of how the Jewish Federation contributes to a just and lawful society." In her article (http://jstandard.com/content/item/slavery_here_and_now/), Rabbi Orenstein goes on to discuss the reality of slavery and human trafficking in our society today, and what Jews and non-Jews can do to help.

She elaborates on the crisis, saying, "Federal government officials estimate that at least 17,500 people are brought into the United States each year and forced into domestic service, agricultural work, prostitution, or sweatshop labor. Citizens and residents also are enslaved. Overall, approximately 150,000 slaves currently work in the United States. About half of them are below the age of 18." This predicament has gained attention with the shocking report, explained in Rabbi Orenstein's article, that actual "slaves service fans at the Superbowl…the FBI anticipates both forced prostitution surrounding the Super Bowl and forced labor for some hotel and restaurant workers." These people, and the rest of the thousands of victims, come to the United States expecting a fair chance; instead, they fall into trades where they are forced to work out of fear. Instead of honest work, these people become slaves and are silenced.

Rabbi Orenstein urges her readers to take action against this injustice. Clearly, slavery is a very personal issue for all Jews, as well as for all people who care about human rights. She says in her article, "slavery is immediate for us. The Bible repeatedly demands that we continually remember our experience of slavery in Egypt as an impetus to treat others with compassion: "You shall not oppress a stranger, for you know the soul of a stranger, having been strangers in the Land of Egypt." (Exodus 23:9. See also Deuteronomy 10:18–19 and Leviticus 19:33–34, among others.) Every week, Shabbat is "a remembrance of the Exodus from Egypt." Radically freeing and inclusive, Shabbat grants everyone rest from labor." Therefore it is our duty to work to free the slaves in our society today.

Rabbi Orenstein concludes her article with a way to take action: raise awareness. She says, "increasing awareness is certainly not enough, but it is vital. Kevin Bales wrote, "If there was ever a tipping point when slavery can be brought to a full stop, it is now. Two key obstacles stand in our way: lack of awareness and lack of resources." The event sponsored by the Cardozo Society and the Maimonides Society is an excellent starting point to raise awareness and resources in order to put an end to this calamity. Dr. Jonathan Trobe, Maimonides Society Roll of Honor member, states, "The Maimonides Society strongly supports this discussion of human trafficking, an issue with tragic medical consequences."

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MARCH EVENTS

ALFREDO RODRIGUEZ TRIO AND PEDRITO MARTINEZ GROUP

Friday, March 14, 8 pm
Michigan Theater

Alfredo Rodríguez performs with the open spirit of a culture rooted in dancing. He imparts a youthful, riveting artistry that fuses Latin music and jazz in surprising and beautiful ways. This double-bill performance also features percussionist and vocalist Pedrito Martinez, whose vibrant music combines Cuban folklore, religious Yourba chants, batá melodies, and the traditional clave beat of Latin jazz.

SPONSORED BY: University of Michigan Health System; UNITED BANK & TRUST

MEDIA PARTNERS: **WEMU 89.1 FM** and **WDET 101.9 FM**

ISRAEL PHILHARMONIC ORCHESTRA

Zubin Mehta, music director
Saturday, March 15, 8:45 pm
Hill Auditorium

PROGRAM

Bruckner	Symphony No. 8 in c minor (1890 version)

A Prelude Dinner precedes the performance. Reservations: 734.764.8489

SUPPORTED BY: **Gil Omenn** and **Martha Darling**

FUNDED IN PART BY: ART WORKS.; National Endowment for the Arts arts.gov

MEDIA PARTNERS: **WGTE 91.3 FM** and **Detroit Jewish News**

ELIAS STRING QUARTET

Tuesday, March 18, 7:30 pm
Rackham Auditorium

PROGRAM

Debussy	String Quartet (1893)
Kurtág	Officium Breve (1988-89)
Beethoven	Quartet in e minor, Op. 52, No. 2 (1806)

MEDIA PARTNER: **WGTE 91.3 FM**

ums
BE PRESENT

TARA ERRAUGHT, MEZZO-SOPRANO

Dearbhia Collins, piano
Thursday, March 20, 7:30 pm
Hill Auditorium

Few emerging artists have captured the attention of the international opera public as the Irish-born mezzo-soprano Tara Erraught. She won widespread acclaim in February 2011, jumping in on short notice for an ailing colleague to perform Romeo in a new production of Bellini's I Capuleti e i Montecchi. In 2013, her Vienna State Opera debut left critics elated and audiences stunned. A UMS debut, includes works by Haydn, Respighi, Wolf, Gluck, Ponchielli, and more.

MEDIA PARTNER: **WGTE 91.3 FM**

ASIF ALI KHAN QAWWALI MUSIC OF PAKISTAN

Friday, March 21, 8 pm
Rackham Auditorium

If the late, great Nusrat Fateh Ali Khan (1948-97) was known as "the emperor of Qawwali," Asif Ali Khan — who was once hailed by the maestro as one of his best students — has surely emerged as the music's reigning prince. Asif is a superstar in his native Pakistan and a powerful figure on the international stage, remaining faithful to the sublime traditions of devotional Sufi music.

Supported by The University of Michigan Museum of Art with lead funding provided by The Doris Duke Foundation for the Arts.

FORD HONORS PROGRAM

JAZZ AT LINCOLN CENTER ORCHESTRA WITH WYNTON MARSALIS, TRUMPET

Sunday, March 30, 4 pm
Hill Auditorium

UMS honors Wynton Marsalis and the Jazz at Lincoln Center Orchestra with the UMS Distinguished Artist Award in this concert that features jazz from New Orleans and Detroit and music by Duke Ellington.

SPONSORED BY: Ford; **Ford Motor Company Fund and Community Services**

CONCERTMASTER SPONSORS: **Bank of Ann Arbor; Miller, Canfield, Paddock & Stone, P.L.C.; University of Michigan Health System**

FUNDED IN PART BY: ART WORKS.; National Endowment for the Arts arts.gov

MEDIA PARTNERS: **WEMU 89.1 FM, Metro Times,** and **Ann Arbor's 107one**

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UNIVERSITY OF MICHIGAN | ANN ARBOR

This Month at the Jewish Community Center

Halye Aisner, special to the WJN

Sunday Brunch and Concert Series features The Dexter Orchestra Ensemble

What better way to enjoy a Sunday by starting the day off with bagels, lox, egg dishes, dessert and music. The Jewish Community Center of Greater Ann Arbor's Sunday Brunch Concert Series returns Sunday, March 23, at 11 a.m.

The Dexter Orchestra Ensemble will be the featured performers. This local Orchestra was founded in 2005 and has grown steadily from 30 original members to over 80. The orchestra's current Conductor is Tony Elliott, cello professor at the School of Music. His leadership has encouraged members to step out of the standard orchestral zone and perform chamber music. The different ensembles now perform in Chelsea, Saline, Ann Arbor and Dexter. The music ranges from early baroque to modern (1950's). Part of the mission statement as an orchestra is to share the love of music outside the performance hall and into the community.

Brunch begins at 11 a.m. followed by concert at 11:30 a.m. The cost is $10 for JCC members; $12 non-members. Reservations are required. RSVP to the JCC front desk at 971-0990.

Creative Art Classes: Introducing the Art of Collage

The JCC continues to offer a different approach to adult art classes for the community that will develop the creative being in all of us. Enjoy learning to express one's self in a non-intimidating environment. The next class is Introducing the Art of Collage which will take place Tuesday evenings, March 4, 11 and 18, at 7 p.m. Class instructor, Suzanne Rockind, is a local artist with extensive teaching experience. She has worked for the Museum of Modern Art as education center coordinator, art instructor for the Ann Arbor Public Schools grades K–12 and for the University of Michigan Hospital as the Hospital School Art Instructor Program Planner and Instructor for Hospital Inpatients. Suzanne is currently the Director of the The Sixth Street Studio here in town. It is a fine art studio featuring drawings, paintings, and sculpture.

The collage (from the French: coller, to glue) is an assembled work of art: a technique using bits, pieces, and cutouts of materials (newspaper, colored paper, cloth, photographs, found objects, etc.) glued to a board, panel, or canvas support. While such artwork has been around for hundreds of years, it has perhaps been made more familiar to people by artists such as Picasso, Braque, and Matisse. In this introductory class, students will learn the construction of a collage and how to create their own work from discussions of technique, materials, composition and historical background.

This class welcomes those ages: 16+. No experience necessary. The cost is $30 for JCC members and $35 for non-members. Materials are included. RSVP to the JCC front desk at 971-0990.

A²SO returns to the JCC

Join the Ann Arbor Symphony Orchestra musicians on Friday, March 14, at JCC for a delightful hour-long chamber music recital featuring a variety of beautiful musical selections from around the world. These concerts are open to listeners of all ages. Wind, string and brass soloists and ensembles combine programs to include freshly minted pieces along with time-honored classics.

This month's concert is String Soiree, with David Lamse on violin, Daniel Thomas on cello and Patrick Johnson on piano. The repertoire for the afternoon is Piano Trio, Hob. XV: 25 "Gypsy" by Hadyn, The Four Seasons of Buenos Aires by Ástor Piazzolla and Claude Debussy's - Piano Trio in G major. All concerts are preceded by dessert and coffee at 1 p.m. and concerts begin at 1:30 p.m. Tickets are $10..

JCC introduces Monthly Bake Club

Calling all bakers! The JCC is beginning a baking club that will meet once a month to exchange recipes, bake and work toward a fundraiser baking auction. There will be plenty to taste and take home. Anyone interested in participating should call the JCC at 971-0990.■

For more information on all adult programming at the JCC, contact Karen Freedland at karenfreedland@jccfed.org.

The JCC Adult Program held its first Rabbi Panel in January. Left to right: Rabbi Robert Dobrusin (Beth Israel), Rabbi Rod Glogower (Ann Arbor Orthodox Minyan), Rachael Hoffenblum (JCC Adult Program Coordinator), Rabbi Ahron Goldstein (Chabad House), and Rabbi Robert Levy (Temple Beth Emeth).

Beth Israel hosts Rabbi Robert Harris as scholar-in-residence

Elliot Sorkin, special to the WJN

Beth Israel Congregation will host Rabbi Robert Harris, Ph.D, Friday and Saturday, March 28 and March 29. He is the associate professor of Bible and chair of Hebrew Bible and its interpretation at the Jewish Theological Seminary in New York. Rabbi Harris, this year's scholar-in-residence for the biennial Alfred and Alice Rosenberg Adult Education Weekend, will present three lectures over the two days and give the *d'var torah* at the Saturday morning service. There is no charge for any event except the Shabbat Dinner preceding the first presentation. All events during the weekend are open to the general community.

On Friday, March 28, following a 6 p.m. Kabbalat Shabbat Service and a 6:45 p.m. Friday night dinner, Rabbi Harris will present "Reading In and Reading Out: Different Paths One Torah" at 8 p.m. This session will address what some might see as a conflict between the historical, contextual ("original") meaning of Torah texts and the rabbinic practice (*halakhah*) and theology that emerged from the rabbis' midrashic reading of the Bible. What will be considered is what this might mean for modern Jewish communities that are dedicated to critical thinking; animated by a desire for spiritual dimensions in their Torah study; and concerned about possible conflicts that emerge when historical-critical scholarship seems to conflict with Jewish tradition. This session will be followed by a dessert reception.

Rabbi Robert Harris

On Saturday March 29, the Shabbat morning service will begin at 9:30 a.m. followed by a kiddush lunch. After kiddush, at 1 p.m., Rabbi Harris will discuss "Did Moses Write the Five Books of Moses?" by examining specific Torah passages that seem to suggest post-Mosaic authorship of the Torah. He will look at the various ways in which the medieval interpreters wrestle with these and other critical issues in Scripture. Additionally, he will explore to what extent understanding these biblical texts may challenge one's faith and how the suggestions of the medieval Sages might help one face those challenges.

That evening a reception with refreshments starts at 7 p.m. At 7:30 p.m. Rabbi Harris will present "Christians and Jews Read Scripture." Jews and Christians lived in close proximity to one another in the 12th century. Although they shared many approaches to life, stark differences in faith marked their interrelationships. This session will examine the commonalities as well as the differences between Jews and Christians in medieval biblical study, the relationship and mutual influences that rabbis and churchmen had on one another and, in particular, the polemics through which they typically interacted.

Rabbi Harris is an expert in the history of medieval and biblical exegeses and has published many articles and reviews in both American and Israeli journals. Rabbi Harris also lectures on biblical narrative and Jewish liturgy in congregations and adult education institutes around the country.

The Rosenberg Lecture Series is endowed through a generous contribution by Vic and Val Rosenberg in memory of Cantor Alfred and Alice Rosenberg.

Call the Beth Israel office, 665-9897, for further information or to make arrangements to attend the Friday night dinner. ■

EMU to sponsor discussion of Israel boycott movement

Martin B. Shichtman, special to the WJN

Gary R. Nelson

Cary R. Nelson, Jubilee Professor of Liberal Arts and Sciences at the University of Illinois, will speak on "Bait and Switch: The Purpose of the Movement to Boycott Israel," at Eastern Michigan University, on Monday, March 24, at 7:30 p.m. The free lecture will take place at the EMU Student Center Auditorium.

Over the past year, the movement to weaken Israel through Boycott, Divestment, and Sanctions (BDS) has gained significant momentum. In December 2013, the American Studies Association voted to support a boycott of Israel. In January 2014, by a narrow margin, the Delegate Assembly of the Modern Language Association (an international organization representing nearly 30,000 members) agreed to support sanctions against the Jewish state. A resolution is currently being considered by the American Anthropology Association that will condemn Israel's "violations of international law and human rights" and "honor the call of Palestinian civil society for a boycott of Israeli academic institutions." Activists like Omar Barghouti, who frequently compares Israeli policies to those practiced by Nazi Germany, have spoken in support of the BDS movement at major academic institutions throughout the country.

A number of American scholars have begun to raise objections both to the tactics and to the motivations of the BDS movement. Perhaps the most important of these scholars is Cary R. Nelson. In a recent Wall Street Journal piece, Nelson expressed concern over "the boycott movement's success at increasing intolerance on American campuses." He noted that "[j]unior faculty members sympathetic to Israel fear for their jobs if they make their views known. Established faculty who grasp the complexity of Middle East politics hold their tongues for fear of harassment by those who are more interested in offering lessons in contemporary demonology than in sound history."

Commenting on Nelson's "magnificent balancing of scholarly attainments with extraordinary activist social commitment," Alan Wald, H. Chandler Davis Collegiate Professor of English Literature at the University of Michigan, notes "[i]t all comes together because Cary's vision as a scholar is, in fact, the guide to his fierce partisanship for an academic freedom and commitment to a university community vigorously defended by its tenured professors." A former president of the American Association of University Professors (AAUP). Nelson is author of eleven books, including *Manifesto of a Tenured Radical* (NYU, 1997); *Revolutionary Memory: Recovering the Poetry of the American Left* (Routledge, 2001); and *No University is an Island: Saving Academic Freedom* (NYU, 2010). He is the subject of *Cary Nelson and the Struggle for the University: Poetry, Politics, and the Profession*, edited by Michael Rothberg and Peter Garrett (SUNY, 2009). ■

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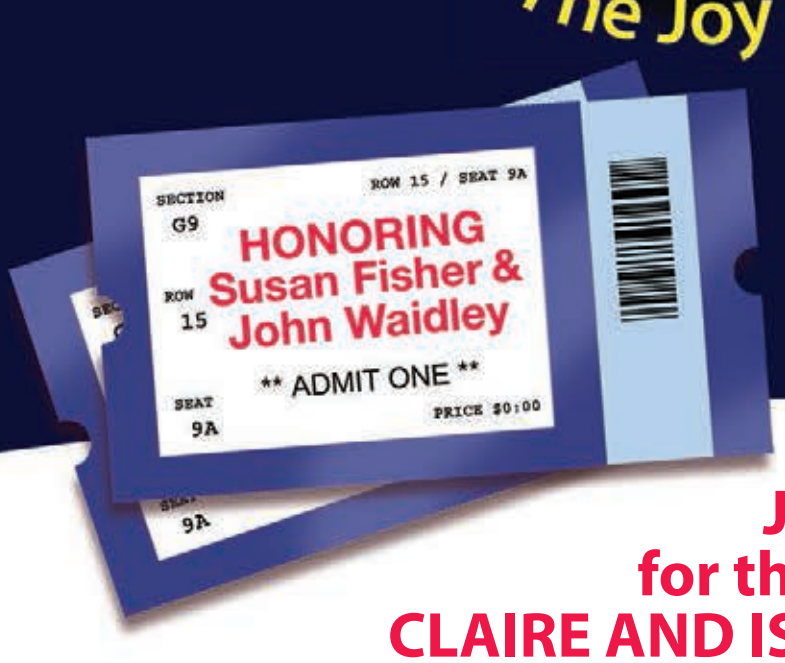

Join Us for the JFS 2014 CLAIRE AND ISADORE BERNSTEIN AWARD EVENT HONORING: Susan Fisher and John Waidley

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For ticket information, contact Cindy Klein 734-769-0209 • cindyk@jfsannarbor.org

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JFS: working for Ann Arbor's Jewish community

Cindy Klein, special to the WJN

Jewish Family Services is grateful for the support it received from Washtenaw County's Jewish community in 2013. JFS just finished its 20th year providing social services after being founded to meet a community need. The agency has grown and shaped itself over the years in response to the Ann Arbor Jewish community's ever-changing needs.

Operating on the fundamental belief that "*kol yisrael areivim ze l'ze*" —we as a community are each responsible for one another—the JFS philosophy is that we have the ability to help one another and to mobilize our own resources in confronting life's challenges. JFS strongly believes that the agency is performing "tikkun olam"—repairing the world, one person and one case at a time.

In 2013, JFS social workers addressed the critical needs of 4,038 cases. Of those persons who reported their religion, 30 percent were Jewish. Because of privacy laws (HIPPA, etc.) JFS is unable to reveal whom the agency is helping and specifically how they are being helped. However, JFS is working hard, helping many members of the local Jewish community make positive changes in their lives. Below you'll find a summary of JFS' services most utilized by the Jewish community.

Counseling Services: As of December 2013, 100 percent of JFS' counseling clients reported being Jewish. These individuals and families want a place where they feel comfortable discussing their personal issues with someone who has an understanding of the impact of Jewish values and culture that is inherent in their daily lives, and JFS provides that. Additionally, the agency is accredited in the area of behavioral health by CARF International, which assures clients that they are receiving services from a highly qualified therapist. JFS is now able to accept Medicare and other insurances, and has a contract with Washtenaw Health Plan. However, no one is denied services because of an inability to pay. With impetus from a community member, JFS partnered with them and created a Jewish Bereavement Group, which was held last fall. This program was funded by a Community Impact Grant from the Jewish Federation of Greater Ann Arbor. A winter/spring session will be starting soon.

Community Services: JFS works with members of the Jewish community who are having financial issues which impact their lives. Examples of this include assistance with eviction prevention, utility shut-off, enrolling in Medicaid, Medicare or state-funded financial assistance programs. They receive access to the JFS Food Pantry and Clothing Closet if needed, and will be followed by the JFS case manager until their needs are met and they are back on their feet. JFS is thankful to the Greater Ann Arbor Jewish Federation for providing a $10,000 Emergency Assistance Fund that JFS administers and distributes to local Jews in need. (Examples of this include: paying for home health care when no Medicaid beds are available in a care center, assistance paying for prescriptions, providing needed support to prevent an eviction.) The Federation also provides funding for camp scholarships. JFS handles the screening and application process and allocation of funds. In addition, JFS maintains its own fund which can provide a small amount of support for a simple Jewish burial.

Employment Services: JFS assists individuals from the Jewish community who are unemployed or underemployed. This includes help with job skills development, resume preparation and job placement. Sometimes other barriers to employment such as personal issues or transportation problems may be identified, and JFS will work with the client to address that as well. In addition, JFS case management and counseling are provided as wrap-around services to provide support to those looking for work. Again, access to the Food Pantry and Clothing Closet is offered if it is needed.

Older Adult Services: In 2013, JFS served 596 older adults, the majority of whom were Jewish. Many types of services are provided to meet the needs of Jewish older adults and their families. The ultimate goal is to allow the person to age in place as independently as possible for as long as possible. Transportation via JFS Care Vans is available for shopping, medical appointments or personal errands for older adults and the disabled. JFS van drivers provide door-to-door transportation services. If needed, they go into the home to assist the person, get them from their appointment and bring them back into their home. When there are cultural events for older adults, JFS assists by organizing low-cost group rides. For older adults who need a higher level of intervention, JFS provides assessment and case management services, in-home counseling services, Caregiver Consultations (to help a caregiver plan their loved one's care) and Caregiver Conversations, a monthly support group for persons caring for an older adult. Partners in Care Concierge (PiCC, formerly Patient Partners) is a medical accompaniment program that provides a trained volunteer to accompany the older adult to their medical visits. The volunteers listen and provide support to the older adult so the goal for the medical appointment is met, and provide a written report of the visit, including notes on physician recommendations so there is better adherence to the older adults' care plan. This frees family members to attend work, and provides peace of mind for out of town caregivers. 184 older adults used the JFS Food Pantry in 2013. Deliveries from the food pantry were arranged for the homebound. JFS Also works to reduce isolation in older adults by providing friendly visitors and the GenChat program. All this is done within the Jewish concept of "*l'dor v'dor*," caring for the older generation. JFS provides a Cultural Hour each week at Brookhaven Manor for Jewish older adults. Additionally, JFS' ElderLink program provides Jewish cultural competency training for caregivers in the community and at facilities where there is a concentration of Jewish residents. Finally, JFS continues to provide supportive social services for approximately 90 older adults who were resettled from the former Soviet Union through the New Americans Community Club. JFS provides a Russian-speaking case manager who plans cultural and social activities that are relevant to the needs of this population as well as facilitating the services discussed above that are available to other Jewish older adults.

Jewish Family Life Education: During the economic downturn, JFS put its Jewish Family Life Education programming on hold while the agency turned its attention to crisis management, employment services and other programs addressing immediate basic needs. JFS is gearing up to resume these educational seminars for the community highlighting various aspects of Jewish family life. Look for details in the near future.

A Good Place to Volunteer: Members of the Jewish community call JFS when they are seeking opportunities that allow them to give back to the community. (Over 80 percent of JFS volunteers are Jewish.) These can be ongoing or one-time experiences that utilize the volunteers' existing strengths, skills and expertise. Opportunities include serving as a Friendly Visitor, PiCC volunteer, assisting with the food pantry, serving on a JFS committee, or delivering Meals on Wheels on Christmas Day. Other volunteers serve as tutors or conversational partners for refugees learning English as a Second Language, assist refugees and employment seekers in improving their computer skills, assist with creation of resumes and provided needed support for job search skills.

Ann Arbor's Jewish community can always count on JFS to provide supportive services like counseling, emergency assistance, employment services or older adults services when they are in need of guidance or don't know where to turn. JFS is also here for them to provide information and support for Jewish family life and a place they can go when they want to help others. For more information about JFS, go to www.jfsannarbor.org or call 769-0209. ■

JFS needs friendly visitors for older adults

Jewish Family Services is in need of volunteers to serve as Friendly Visitors for isolated older adults. No special skills are needed, other than an interest in working with older adults and a commitment to volunteering for a minimum of six months. Volunteers will visit a client who lives independently or in a senior living facility once or twice a month for up to an hour. Activities are guided by the desires and preferences of the client. Examples include doing a puzzle, playing a board game, facilitating a GenChat video chat, reading the newspaper or a book of the client's choice. Some clients enjoy discussing current events, or watching television/movies. This is a great opportunity to brighten someone's life and enrich your own life as well. To learn more or to become a volunteer, contact Diane Fenske, LMSW, 769-0209 or diane@jfsannarbor.org.

Susan Fisher and John Waidley to receive JFS' Claire and Isadore Bernstein Award

Cindy Klein, special to the WJN

The entire community is invited to attend Jewish Family Services' "Sweet Charity: The Joy of Giving Back" event on April 6, at which Susan Fisher and her husband, John Waidley, will receive the Claire and Isadore Bernstein Award for their life-long commitment to community service. The award honors the late Claire and Isadore Bernstein, long-time community volunteers, and is given to individuals, businesses and organizations that have demonstrated outstanding service to JFS and the community.

Susan Fisher has served JFS for many years as a volunteer and committee member, eventually joining the JFS board, where she is currently the treasurer. She is past-president of the Jewish Federation of Greater Ann Arbor and is currently president of its Foundation. Her husband, John Waidley, a former teacher and counselor educator, has been involved in various social action projects through Temple Beth Emeth, has served on the board of Genesis, and volunteers several times a week at JFS where he assists refugees learn English and begin their job searches.

"Sweet Charity: The Joy of Giving Back" will take place from 3–5:30 p.m. at the University of Michigan North Campus Research Complex. The program will include a performance by members of the Performance Network Theatre, and a reception of wine, hors d'oeuvres and dessert.

Tickets are $100 per person, $50 of which is tax deductible. There are still sponsorship opportunities available for individuals and businesses who wish to support JFS and this event. For additional information, contact Cindy Klein at 769-0209 or cindyk@jfsannarbor.org. ■

A hidden question from the Book of Esther

Rabbi Robert Dobrusin, special to the WJN

It is easy to identify the heroes and villains in the Purim Story. Esther and Mordecai are clearly the "good guys" and Haman, his wife, Zeresh, and his sons are the "bad guys." King Ahasueraus sits squarely in between the two extremes, at first agreeing with Haman's plan to exterminate the Jews and then agreeing with the suggestion that he be hanged.

No matter how many times we read the story of Purim, we will come to the same conclusion and that's the way it should be. I don't want to suggest in any way that Esther or Mordecai are anything but heroes and, God forbid, I wouldn't suggest that there is any redeeming quality in Haman or his supporters. For the Purim story to mean anything, we have to be able to draw these absolute distinctions between good and evil.

But, real life isn't always like that. Sometimes it's hard to figure out who are the heroes and who are the villains. And, just as importantly, we find questions to ask even of our greatest heroes.

So, it is in that context that I want to reveal a rather provocative question that you might not have seriously considered but which was actually asked by many of the ancient rabbis. The question is: why did Mordecai refuse to bow down to Haman? Why didn't Mordecai just bow down to him like everyone else did and save the Jews of Shushan from their brush with destruction?

The easiest answer is, as is often the case, wrong. We generally assume that Mordecai didn't bow down because Jews are taught to bow down only to God and not to other human beings.

Rabbi Robert Dobrusin

However, the Torah and the later writings are full of examples of our ancestors bowing down to others. It was neither surprising nor controversial. And, in later legal texts, our Talmudic rabbis made it clear that, either in situations of potential danger or merely because it is the local custom, bowing to a civil authority is not only appropriate but wise and expected as well. Bowing down to a human being is not to be confused with bowing to an idol. It is not an insult to God to bow to another human being.

So, why didn't Mordecai just bow down to Haman and prevent the threat to Shushan's Jews? The rabbis provide us some interesting answers. There is a legend that Haman wove representations of idols onto his robe so that those who bowed to him would be, in essence, bowing to idols. But, that is just a legend. There is no reference to that in the text of the Megilla.

Then, there is the prevalent interpretation that Haman was a descendant of Amalek, the eternal enemy of the people of Israel. Some say that since Mordecai knew this, he knew that Haman was already an emeny and that it was his obligation, as a Jew, to produce a confrontation with Haman since the Torah teaches that we must seek the destruction of Amalek.

That is an interesting interpretation but it is still reasonable to ask whether Mordecai recognized an enemy or created an enemy by not bowing down to him.

Considering that latter possibility, some rabbis explained one of the verses in the Megilla to imply that the Jewish leaders of Shushan actually asked Mordecai to act more reasonably and to bow down to Haman rather than risk the safety of the community.

There is, of course, no definite answer to this question regarding the Megilla but it is an important question to consider regarding the Purim story and is a fascinating question for us to consider in our daily lives.

Assuming that Mordecai's made his decision to refuse to bow in order stand up with pride as a Jew, we should ask ourselves under what conditions we should be willing to do the same.

I believe that there are clearly moments in our lives when we must stand up for who we are despite the risks. If we are asked to violate our own standards of Jewish law or practice in a situation which is not dangerous or life threatening to ourselves or others, we should be willing to refuse regardless of the implications. If we become aware of an ethical issue at work or at an organization to which we belong, our tradition would demand that we confront this issue rather than ignore it. If we know of anti-Semitism taking place in a community, it is our responsibility to stand up for other Jews and not allow such activity to continue.

But, I believe that there are times when we should heed the advice that discretion is the better part of valor and not feel the need to take a potentially harmful stand when it is unnecessary.

There may be occasions where to "make a point" where it does not necessarily need to be made could potentially have a negative impact on the status of Jews living in a particular community. And, if nothing else, taking such a position in a situation where it was not necessary might limit the impact of future stands when they are truly critical.

The idea that we must at every moment seek to accentuate publicly the differences between ourselves as Jews, and the dominant culture around us, is misguided. Sometimes, the resulting confrontation would not serve any purpose.

Living as a minority requires us often to stand up proudly for who we are. But, we should do that carefully. Not every battle is worth fighting and not every brave stand is sensible. Sometimes, it might be wise to refrain from a confrontation if there is little to gain and much to lose. ■

Parsha Pikudei

Rabbi Aharon Goldstein, special to the WJN

On Saturday, March 1, we will be reading the Torah portion called Pikudei. It is the last portion of the book of Exodus. In the Torah in general, and specifically in the written Torah, every word and every letter is measured and weighed. There is no "extra" letter in the Torah. The Rabbi's were able to deduce mountains and mountains of laws just from examining the meaning of individual letters of the Torah. So, having said that each letter is so important and counted so carefully, we see in this week's reading how Moses continues to assemble the Tabernacle, and we see that the Torah repeats itself in a very obvious way. In this (and last week's) portion, the Torah tells us all about the details that were important to the construction of the Mishkan (Tabernacle). It goes into many details of the construction even though it repeats exactly what was told previously in the earlier portions of Exodus; Terumah, where it speaks of the Jewish people contributing to the Tabernacle, also the details that were important to the construction of the Mishkan (Tabernacle), and in the following portion of Tetzave which speaks about the garments for the high priest and the altars, etc. There we find all the details of how the articles were supposed to be made and here (this week and last week) we learn how they made them. The Torah repeats all these details in these portions.

If the main point is to tell us the details of how the Jewish people built the Tabernacle exactly to God's specifications, then it could have been described in one simple statement - the Jewish people built the Tabernacle according to God's instructions. We could save ourselves two long portions at the end of Exodus describing the same process. This, then, becomes our question. Why does the Torah repeat the detailed description of the Mishkan construction here when it had already given the description earlier? A similar question is asked later in Numbers. There is a story there from after Moses erected the Tabernacle. The twelve tribes of Israel came and contributed their sacrifices to God. Each tribe brought the identical sacrifice – no more, no less than any other tribe. But the Torah goes into a detailed description of each tribe's contribution. It describes Reuben's contribution, Shimon's contribution, etc. They are all identical yet the Torah takes the time and effort to describe the details of each of the twelve tribe's contributions. Here again the Torah could have given a single description of the offering and stated all twelve tribes gave the same offering. Why does it repeat the detailed description twelve times? One of the answers brought down regarding this question explains it thusly. Externally the offerings seem to be identical, but spiritually, since they came from twelve different tribes, each tribe's offering had a different spiritual meaning. Each tribe had their own kavanah – their intention – when they brought the offering. Therefore the Torah could not simply state that all tribes brought the same thing. Even though physically- externally they were the same, spiritually they were all different and each deserved its particular mention. That's why they had to be enumerated separately – because of the differing spiritual natures.

Rabbi Aharon Goldstein

We can apply this reasoning, as well, to the earlier question of the Torah's repetition of the details concerning the building of the Tabernacle. The answer is that there are two Tabernacles being described in the Torah. The first description, which was from God to Moses, describes the spiritual Tabernacle. The Tabernacle described by Moses to the Jewish people at the end of Exodus is describing a physical Tabernacle. On the surface, the descriptions seem to be the same. But from a spiritual perspective, they are different. As the Torah states at the beginning of this week's reading, these are the countings of the Mishkan. And subsequently the Torah again says "Mishkan". So the word "Mishkan" is repeated to show that there are two Mishkans/Tabernacles – one spiritual and one physical. The first Tabernacle referred to in the Torah is the spiritual Tabernacle that God showed to Moses on Mount Sinai. True, God mentions gold, silver, cedar wood, and other physical objects, but it was their spiritual essence, rather than their physical qualities, that was communicated to Moses.

Contrast this with this and last week's Torah readings, which speak about a physical Tabernacle – the one the Jewish people built in this physical world from physical materials that they donated. So when we want to compare the descriptions of the two Tabernacles, the first one that God gave to Moses on Mount Sinai was much greater than the subsequent one which described the Tabernacle built here in our physical world with physical materials by physical people.

Nevertheless, where do we find the presence of God dwelling? Not in the spiritual realm – but rather here in the physical Tabernacle. Indeed, this is the point of the construction of the Tabernacle, and of all the temples, – to provide a place in the physical world for God to dwell. As the Torah says, when Moses finished building the Tabernacle, the glory of God, as a cloud, filled the Tabernacle because here in the physical world was the place God chose as the place to dwell – not in the spiritual world.

This is a tremendous lesson that we learn. Sometimes we don't recognize the abilities and powers that God has given to us. A person could say; who am I, what am I that I could give pleasure to God? The Torah tells us not to think this way. Specifically because we are in the physical world, which is so debased and low compared to the more lofty and refined spiritual realms, is where God wishes for us to fulfill His will by performing His mitzvos. Only us, here in this physical world, can make this world a place for God to dwell. The same thing applies to everyone's heart – there too we can make room for God specifically and solely down here in this physical world. That's the advantage of this week's physical Tabernacle over the previously described spiritual Tabernacle. ■

This month at Beth Israel Congregation

Elliot Sokin, special to the WJN

Shabbat Limmud

Saturday, March 1 and 15, 9 a.m.

Rabbi Dobrusin presents Shabbat learning opportunities before services, with lively discussions on the Torah portion of the week (Parashat HaShavua). The learning session takes place in the library, and coffee, tea, and cake are provided. There is no charge to attend.

Peoplehood and Its Role and Significance in Jewish Life

Tuesdays, March 4–May 13 (no class on April 15 and April 22), 8 p.m.

This nine session course includes lectures on DVD in which Hartman Institute senior faculty engage in broad and deep analysis of the many tensions that Peoplehood raises, both in classical Jewish tradition and in contemporary Jewish thought and life. Rabbi Robert Dobrusin and Rabbi Kim Blumenthal will facilitate text study and discussions to enhance the lectures and allow participants to fully engage with the topic. The course fee is $36.00. Please call 665-9897 if you are interested in participating.

Lunch & Learn Series

Wednesday, March 5, 12, 19 and 26, Noon–1:15 p.m.

Garfunkel Schteingart Activities Center (2010 Washtenaw)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

There is no charge to attend.

Tot Shabbat

Saturday, March 8, 11:15 a.m.

Tot Shabbat is Beth Israel's Shabbat morning program for parents and their children 2–5 years old, that includes songs, stories and prayers. It includes the mysterious "Shabbat Box," Torah processions with stuffed Torah toys, and a kiddush for tots. Peretz Hirshbein, the director the JCC Early Childhood Center, leads the program. Tot Shabbat meets at Beth Israel on the lower level in room 15. Following services child size tables are set out for Tot Shabbat kids and their families are always invited to stay to enjoy a Kiddush lunch with the rest of the congregation. There is no fee for this program.

Mini Minyan

Saturday, March 8, 11:15 a.m.

At Mini Minyan kids celebrate Shabbat with the songs and stories they loved from Tot Shabbat while also learning new prayers and discovering more about Shabbat and other holidays through discussions, games, and activities. Mini Minyan meets the second Saturday of the month throughout the school year. There is no fee for this program.

Purim Celebration - Live From Beth Israel, It's Saturday Night!

Saturday, March 15, 8:30–10 p.m.

This year, the holiday of Purim begins late Saturday night. Taking advantage of this timing, Beth Israel Congregation presents a Saturday Night Live inspired Purim celebration, "Live From Beth Israel, It's Saturday Night!" The evening will include a full megilla reading along with SNL style sketch comedy routines, such as an opening monologue from Queen Esther, the new Jewish members of the Detroit Tigers trying to convince Rabbi Robert Dobrusin to switch his lifelong baseball allegiance, King Ahashverosh choosing his new queen by appearing as an eligible bachelor on a TV dating game show, and more! These hilarious routines were written by and star members of the Beth Israel community.

Adults and children alike are encouraged to wear costumes. Copies of the Book of Esther with translations (including large print and children's editions) as well as noisemakers will be provided to everyone in attendance. During the celebration, Beth Israel's Social Action Committee will collect *matanot laevyonim* – monetary gifts for the poor that are traditionally given on Purim. The evening will conclude with Hamentashen and other refreshments. "Live From Beth Israel, It's Saturday Night!" is free and open to the community.

Purim Morning Megilla Reading

Sunday, March 16, 9 a.m.

A Shaharit Service and complete megillah reading will be held beginning at 9 a.m. on Purim morning.

The Beth Israel Purim Carnival!

Sunday, March 16, 11 a.m.

On the morning of Purim, Beth Israel Congregation will hold a carnival to celebrate the holiday. Featured activities will include a giant inflatable Twister moonbounce, "Mini All Stars"—an inflatable two-person basketball challenge, and face painting. Kids will also enjoy classic carnival games such as Plinko, ring toss, knock down the cans, beanbag games and more. Everyone is encouraged to wear costumes for these great Purim festivities. A pizza bagel lunch will be available for sale. All activities at the Beth Israel carnival are free and open to the community.

Red Cross Blood Drive at Beth Israel

Sunday, March 23, 9:30 a.m. – 3:30 p.m.

Beth Israel's annual blood drive will be conducted in the Beth Israel Social Hall. Each donor answers a critical need that cannot be supplied in any other way. Freshly baked cookies and hot chocolate will be served to all donors.

To encourage donations during the winter months, Southeastern Michigan American Blood Services has a special offer for all donors. Everyone who comes to donate will be entered to win a 2-year lease on a 2014 Ford Fusion, courtesy of Jorgensen Ford (cash out option $5,000). Additionally, one person will be selected each week to win a $125 gas card.

To sign up online, donors are asked to visit www.redcrossblood.org. Beth Israel's sponsor code is bic13. The donor will then have to fill out a registration page. If there are problems in signing up online, donors may call Tamar Weaver at 677-1736 who will be glad to help. Walk-ins are always welcome. ■

News from Temple Beth Emeth

Rabbi Lisa Delson, special to the WJN

Purim Celebrations at TBE

Every year TBE celebrates Purim with a great deal of enthusiasm and excitement. TBE's annual Purim Carnival and Megillah reading will take place on Saturday, March 15, from 5 p.m. to 7:30 p.m. Pizza, healthy snacks and drinks will be available for purchase. The entire community is welcome to this celebration. Come in costume.

Families with Young Children (FYC): Shabbat Service times every Friday

Tot (0–5 year olds) Shabbat Services led by Rabbi Levy and Cantor Annie Rose, 6 p.m.

Dinner for Tot Shabbat 6:30 p.m.

Popsicle Oneg, 7 p.m.
Traditional Shabbat Service, 7:30 p.m.

Leading from the Inside Out: Preparing for Creative Collaboration

Mondays, March 3, 10, 24, 7–9 p.m.

SooJi Min, TBE's executive director, will lead a three part series on an exploration of mind (*hineni*), body (*tzimtzum*) and spirit (*ruach elohim*) and how Jewish values can enhance one's leadership practices and create a state of wholeness that will enable one to collaborative more effectively with others. All are welcome to join one or all of these sessions.

TNT: Purim Party at Tio's

Saturday, March 15, 9 p.m.–midnight.

TNT invites everyone who is between 20-35 to come to a fantastic Purim party at Tio's (401 E Liberty St.) This event is free, subsidized by Temple Beth Emeth. There will be snacks, costumes, a Haman-shaped piñata and other Purim carnival activities. Singles and couples are welcomed. RSVP by March 10 to Rabbi Lisa Delson at ldelsonattemplebethemeth.org or 665-4744.

Making a Hagaddah to fit your family

Sunday, March 9, 6–7:30 p.m.

A workshop with Rabbi Delson and Clare Kinberg, TBE's librarian. This workshop will help participants put together a relevant haggadah for Passover 5774. Come with ideas from the past and look for new readings for this year in the TBE library. RSVP to Rabbi Delson.

Evening in the Library with Authors

Sunday, March 2, 6–7:30 p.m.

Come to the TBE library for a discussion of the Jewish Book Council's 2013 Jewish book of the year. *Like Dreamers: The Story of the Israeli Paratroopers Who Reunited Jerusalem and Divided a Nation* by Yossi Klein Halevi.

Sunday, March 23, 6–7:30 p.m.

Anita Norich, professor of English and Judaic Studies at the University of Michigan will discuss her new book *Writing in Tongues: Translating Yiddish in the Twentieth Century*. This program will take place in the Temple Beth Emeth Library. Contact Clare Kinberg, ckinberg@gmail.com

Women's Torah Study

Mondays, March 3 and 31, 7–8:30 p.m.

For centuries, women were not encouraged to study Torah. Times have changed and women are encouraged and empowered to study Torah with the same vigor as men. Join in for a unique experience to study and discuss what the Torah has to say through the voices of women. For questions, contact Cantor Annie Rose at cantorannieatgmail.com.

Lunch and Learn with Rabbi Levy

Fridays, March 7, 14, 21, 28; 12:30–1:30 p.m.

Join Rabbi Levy for a relaxed and informative lunch and learn series. All sessions are held in the Adult Lounge and are open to the community. Lunch is not provided, bring your own.

Men's Torah Study

Mondays, March 3 and 77, 7:30 – 9 p.m.

Temple Beth Emeth's Men's Torah study meets twice a month for an evening of learning. Refreshments served. For more information, contact Roger Stutesman, rgstutesmanatsbcglobal.net. ■

Chabad and JCC offer Purim in the Palace

Mordechai Lightstone, special to the WJN

Sunday, March 16, Chabad of Ann Arbor and the Jewish Community Center of Greater Ann Arbor invite you to a royal holiday fest and feast in the palace. Held at the JCC, Purim in the Palace will offer fun times and good food for every member of the family.

Join members of the Ann Arbor community for a grand Purim celebration of kingly proportions. Come dressed in royal attire for a grand masquerade and ball. At 4:45 p.m. watch Crazy Craig in a jester's show for the entire court. Be prepared to be astounded with his fast-paced comedic juggling, games, gags magic and more.

Children can explore the royal palace, making their own custom perfume and jewelry in Queen Esther's Quarter, join the royal guards for shield making, and have their picture taken on King Achashveirosh's chair.

A royal dinner in the palace will be served for the entire family. Enjoy king's pineapple rings, grilled salmon, mac & cheese and French fries for young princes and princesses and of course, all the hamantashen you can eat.

According to Shternie Zwiebel, "Purim reminds us of the celebration of the unity of the Jewish people and the joys of Judaism. This is a real chance for the Ann Arbor community to come together!"

"This is the first year that Chabad and the JCC will be joining together for a Purim celebration," says Jeffrey T. Baden, executive director JCC. "We're very excited to share the partnership with everyone else."

Tickets can be purchased online wwwjewmich.com or call 971-0990 before March 10. The charge is $30 per family, $12 per person or $36 per family and $18 per person at the door. Additional details can be found online at www.jewmich.com. ■

Habonim Dror alumni rank high in Israel engagement and social activism

Michael Appel, special to the WJN

Phia Blumenthal, Maya Lamm and Dafna Eisbruch share many things in life. Today, they live in Haifa, Israel—soon to be joined by fellow Ann Arbor friend, Matan Naamani. Their common path to Haifa, included growing up in Ann Arbor, the University of Michigan and many years spent in Habonim Dror, including at Camp Tavor in Three Rivers, Michigan.

Matin Naamani, Phia Blumenthal and Maya Lamm

"When it came to making Aliyah," Phia and Dafna recount on behalf of the group, "we were able to choose life in Israel because we knew we had partners from Habonim to help us out here. Habonim also taught us that Israel can be a good place and that we should strive towards making it live up to its potential. The work we are doing in Israeli society utilizes skills that we learned at *machaneh* (camp) and in Habonim."

Their choices illustrate the findings of a recently released study of alumni of Habonim Dror North America (HDNA). The study, based on nearly 2,000 responses to an email survey, was commissioned by the Habonim Dror Camp Association and was conducted by Steven M. Cohen, research professor of Jewish Social Policy at Hebrew Union College-Jewish Institute of Religion, and Steven Fink, a survey and evaluation specialist and a sociology teacher at Montgomery College. With more than 40,000 living alumni, the researchers reached out to 5,000 in the organization's database, receiving responses from 1,994 persons ranging in age from 18 to 83.

The study found that HDNA, with seven youth camps in the U.S. and Canada, develops progressive Labor Zionists who are deeply committed to Israel and to social justice. The camps—notable for nurturing youth leadership—also foster lifelong friendships, the study found.

Israel, of course, has always been at the center of Habonim activities. Habonim's Workshop program is the longest running Israel gap year program for North American high school graduates. Survey results reflect this. 85 percent of survey respondents had visited Israel more than once and 70 percent had lived there for at least five months.

Habonim has long been closely associated with Israel's kibbutz movement. But as the kibbutz has changed, so has Habonim's relationship to Israel. Today—as exemplified by Phia, Maya, Dafna and Matan—Habonim supports the creation of urban kibbutzim, where communal living and a commitment to progressive social action come together. Habonim Dror activities in Israel are often done in close cooperation with their Israeli sister youth movement, Hanoar Haoved V'Halomed.

An equally important part of Habonim is its vision of working for progressive social justice. This emerges in survey results, as well. Seventy-five percent of HDNA alumni consider themselves to be politically progressive. Nearly 20 percent hold leadership positions in Jewish or Israel-related organizations, and nearly 50 percent give to Jewish or Israel-related groups committed to social change.

A recent Tavor alum from the greater Detroit area, Sarah Waldbott, has followed this path. "The summers I spent at Camp Tavor and my time with Habonim are without a doubt the most influential experiences of my life," Sarah explains. "I currently work at Bend the Arc: A Jewish Partnership for Justice with several Habonim alumni. I am inspired to pursue justice through a Jewish lens because of what I learned and experienced with Habonim Dror."

Sarah Waldbott

This progressive commitment spans the generations. Bruce Temkin, a college-age Tavor staff person in the 1980s, was until recently the New York Regional Director for the New Israel Fund. "I certainly have taken life lessons, and particularly professional management lessons, from my years with Habonim," notes Temkin. "We are proud members of the progressive movement, and a testament that Jews… can be for tolerance, pluralism and equality everywhere."

Bruce Temkin

The Jewish community has recently discussed at great length the findings of the Pew Research Study of U.S. Jews. Among other things, the discussion has highlighted the search for developing ways to engage a liberal, increasingly cultural, Jewish community with Israel and a variety of Jewish institutions. "Habonim Dror is one of the most successful ventures connecting Jewish youth to Zionism for generations," explains MK Isaac Herzog, the newly elected chair of the Israeli Labor Party. "It is an idealistic movement that identifies with liberal Israeli society, while creating the right formula for cultural Jewish continuity."

The full study is available at http://www.hdcamps.org.

Habonim Dror North America, an independent Labor Zionist youth movement, was founded in 1935. Today it serves more than 2,000 Jewish youth annually through seven summer camps, Israel programs and year-round programming in major cities across North America. Habonim Dror Camp Tavor is the HDNA camp in the Midwest, founded in 1956. It operates programs for 8–18 year old campers. For more about Camp Tavor, go to: www.camptavor.org. ■

Camp Gan Israel to host open house

Mordechai Lightstone, special to the WJN

This year summer camp is coming early to Ann Arbor. Camp Gan Israel of Ann Arbor will be hosting an open house Sunday, March 2, from 2–4 p.m. The open house will take place on campgrounds, located at 1289 Jewett Street, and will give families a taste of the exciting plans for this summer.

Campers having a blast with dry ice during Science with Larry The Science Guy

Families are invited to tour the campgrounds, including an indoor gym, art room, game room as well as the outdoor basketball court, soccer field and playground.

Guests will have a chance to sample two of the special weekly activities slated for camp. Lar the Science Guy, a perennial camp favorite, will conduct exciting science experiments from 2–3 p.m. Gym America will do a gymnastic session for kids from 3–4 p.m.

According to Camp Director Shternie Zwiebel, "Summer camp offerings amazing opportunity to give our children powerful learning experiences."

Studies have repeatedly shown that the time spent in Jewish camp can have one of the most profound impacts on the formation of Jewish identity in children.

"At a time when people seem to constantly wonder what they can do to instill a strong Jewish identity in their children," says Shternie, "We're excited to give everyone a taste of the powerful CGI experience with this open house!"

The camp director and parents of camp alumni will be on hand to answer any questions about camp.

Additional details and registration can be found at mycampganisrael.com or by calling 995-3276 #5.

JCC Camps Keshet and Raanana Fair to be held March 16

Peretz Hirshbein and Ethan Krasnow, special to the WJN

Get ready for the greatest summer of your life. The Jewish Community Center of Greater Ann Arbor's premier Jewish day camps, Camp Keshet and Camp Raanana, will return better-than-ever in 2014, offering children a new "summer camp experience" each day, and enabling them to enjoy all of what the outdoors has to offer. To find out more, the JCC will be having a camp fair on March 16 from 12:30-1:30 p.m. to learn all about what this summer will offer, free giveaways, and snacks.

At Camp Keshet, campers participate in arts and crafts, create structures, playacting, gardening, nature walks, painting and more. In addition, campers work in small groups of children each day supervised by the Early Childhood Center's staff of experienced and highly qualified early childhood educators. Parents have eight weeks to choose from. Each week includes swimming at the Tot Pool at Buhr Park and a fun field trip or special visitor.

At Camp Raanana, children have the opportunity to explore the 60-plus acres of natural preserved land and participate in arts & crafts, archery, boating, fishing, ropes courses, climbing walls, and more. In addition, they will have Red Cross certified swim lessons, take part in nature exploration, enjoy field trips, and much, much more. Flexible scheduling allows families to choose the weeks that best meet their needs (with a minimum of two weeks split however families would like).

For more information on Camp Keshet contact Peretz Hirshbein at ecc@jccfed.org. For more information on Camp Raanana, contact the Youth Director Ethan Krasnow at ethankrasnow@jccfed.org. Both can be reached at 971-0990.

Kids Night Out to make kids scream and shout

The ever-popular Kids Night Out program returns March 29 to the JCC this February for children in grades K-5. From 6:30-10 p.m., children will have the opportunity to hang out with friends, enjoy a pizza dinner, watch a movie, play games, and have dessert.

Cost for this program is $10 for members and $15 for non-members (friends of members who do not belong to the JCC must pay the non-member price). RSVP to the JCC front desk at 971-0990. For more information, contact Ethan Krasnow at ethankrasnow@jccfed.org.

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DOCUMENTARY FILM

Besa: The Promise

The film depicts the journeys of two men: Jewish-American photographer **Norman Gershman**, documenting the first-person accounts of Albanian Muslims who rescued Jews during the Holocaust, and Muslim Albanian **Rexhep Hoxha**, determined to return a set of Hebrew books to a Jewish family rescued by his father.

ADMISSION: Free with museum admission

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This film is presented by Ameriprise Financial

Questions on events?
Call Lawrence Willim at 248.553.2400, ext. 124

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TBE's Second Night Seder

Tuesday, April 15 at 6 pm

Led by Rabbi Levy and Rabbi Delson. Reservations will open to the general community on Tuesday, April 1. Please call the office, 665-4744, or sign up online, www.templebethemeth.org.

Dinner Menu: Salad ~ Lemon-Thyme Chicken ~ Vegetarian Stuffed Eggplant ~ Parsley-Buttered Potatoes ~ Roasted Carrots ~ Passover Cookies
Prepared by Simply Scrumptious.

Cost: $22 per adult (13 and older), $15 per child (ages 4-12). Children under 3 are free if sharing a dinner with an adult.

Temple Beth Emeth
2309 Packard St., Ann Arbor, MI 48104
Phone: 734-665-4744 www.templebethemeth.org

The continuous cycle of improvement: Jewish educators join in learning

Hadar Dohn, special to the WJN

How did you learn to teach? How do you continue to improve?" asked presenter Simona Goldin at the recent professional learning evening sponsored by the Jewish Federation of Greater Ann Arbor. Jewish educators from the Hebrew Day School of Ann Arbor, the Jewish Community Center of Greater Ann Arbor's Early Childhood Center, and the religious

Simona Goldin

schools at Beth Israel Congregation, Temple Beth Emeth, The Ann Arbor Reconstructionist Congregation and the Jewish Cultural Society, joined to study together and explore exemplary teaching. The answers varied, although they all agreed that teacher training programs, student teaching experiences, continued professional learning and mentors are not created equal.

Goldin is research specialist at Teaching-Works (www.teachingworks.org), an organization that grew out of an initiative at the University of Michigan School of Education. Their mission is "to raise the standard for classroom teaching practice by transforming how teachers are prepared and supported." It functions on the premise that one is not born a teacher, one is taught to be a teacher through effective, careful training and support. This learning occurs throughout a teacher's career. Goldin introduced the educators to high-leverage practices, actions or tasks that are central to teaching, which increase the likelihood of successful learning. Together the teachers explored, discussed and debated two of these practices:

- Eliciting and interpreting individual students' thinking
- Leading a whole-class discussion

I left the evening most inspired; over 50 educators in a room has this effect on me. Regardless of the age of the students one teaches—from very early childhood through adults—teachers who possess certain skills are likely to find ways to make sure students succeed. The Jewish educators of Ann Arbor showed their greatest strength by modeling lifelong learning—seeking to engage in professional learning no matter how long they have been teaching. It sent this very strong message: It is not only their desire to continue to develop and grow as educators, it is their obligation. ■

JCC Early Childhood Center teachers learning together

Hebrew Day School staff enjoying an evening of learning

Devoted to our patients.

I was told by my surgeon that no amount of diet or exercise would get rid of the stubborn areas of fat on my thighs. He said liposuction would give me the sleeker shape I was looking for. I decided to go for it! ~ Dena

Liposuction slims and reshapes specific areas of the body by removing excess fat deposits that are often resistant to diet and exercise. It can improve your body contours and enhance your self-image. The incisions are small and easily hidden. Compliant patients generally experience minimal discomfort and are usually back to work in less than a week. Aesthetic treatments like Endermologie, for cellulite reduction and Laser Hair Reduction can enhance the results of your liposuction procedure.

When I was younger, my mother always used to tell me, Dena, you have the most beautiful legs! I am now in my forties and my legs look better than they did when I was in my twenties. I give some of the credit to good genetics, but the rest goes to CPRS!

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An iterative process—HDS academic fair

Jen Rosenberg, special to the WJN

In his second grade class, teacher Aron Kaufman requested, "Please hold up your final draft. It may be your second draft or your third draft…." Proud of his effort and perseverance a second grader interrupts, "or it may be your seventh draft!"

Second graders explain to each other how they edited and revised their multiple drafts

Yes, seventh draft! One of the themes that carried through all the grades at the Academic Fair at Hebrew Day School of Ann Arbor this year was process. In every class, students focused on the iterative process of learning. Students examined their work multiple times and through multiple lenses to discover where to change, add or tighten their work. They talked through their work, accepting feedback and fielding questions from teachers and peers. One of the goals for this year's fair was to highlight and celebrate the twists and turns of learning and the non-linear ways we sometimes come to understanding.

One of the most anticipated projects for students in fourth grade general studies is the design and creation of compound machines. As a part of the design phase, students were required to identify three possible ideas and create a rough sketch of each. As they pondered the pros and cons of each design, they discovered some of the potential pitfalls and promises of each design, making their final choice a more informed one. Having chosen a design and sketched a more detailed drawing, one student realized a necessary change and anxiously asked teacher Leah Kessler what to do. "Scientists often have many iterations as they make improvements along the way," she said. "Call this version 1.0 and this version 2.0."

Process is also evident in the engagement of the students in making choices not only about what to display, but also about how best to display it. Students in the third and fourth grade wanted to make sure that access to the bulletin boards was clear so guests could get a close look at the important work on display. In structuring the room this way, they then discovered that they had quite a bit of open space in the center of the room and decided to creatively display their life-size drawings, a Hebrew project highlighting character traits. Thinking about how an audience might interact the projects on display required yet another set of choices—another process.

Fourth graders make choices on how to display their work

The following morning, a little blurry eyed perhaps from a later bedtime than usual, students filtered into the school. They accepted the well-deserved accolades and congratulations and their sense of pride was evident. ■

Why Jewish preschool?

Peretz Hirshbein, special to the WJN

As residents of Ann Arbor, parents have a wide range of excellent early childhood programs from which to choose. Such is the demand for excellence, that the city of Ann Arbor has double the number of preschools accredited by the National Association for the Education of Young Children than the cities of West Bloomfield, Farmington Hills, Oak Park, Southfield, and Birmingham combined. So given all of these choices, why choose a Jewish preschool?

Because of the way that young children learn, the early years present a golden opportunity to develop in children a durable Jewish identity, filled with positive associations of Jewish life. Young children learn by doing. Over the course of their early years, children construct knowledge of the world around them through their experiences. The daily, weekly, and yearly routine of a Jewish preschool is filled with experiences that create long-lasting associations.

Former ECC parent and current Beth Israel Education Director Cindy Saper once wrote of her children, "My children show, in their day-to-day life, that Jewish influences have permeated their consciousness. My children know that Friday means the smell of challah baking because at the preschool the children bake challah every week. On Shabbat we often hear a story from the Torah portion told by a little one. My children know the sound of the shofar when they hear it on Rosh Hashanah because they have already heard it at school. Pesach would not be Pesach without the song about Pharaoh and the frogs in his bed."

Through these kinds of experiences, children in Jewish preschool programs are able to relate to Jewish stories, holidays, and observances in ways that are meaningful to them, providing a foundation for developing a positive Jewish identity.

But what about knowledge that is not specifically Jewish? All high quality preschool programs provide the experiences that develop literacy, number sense, or emotional regulation – foundational knowledge that stays with children through the course of a lifetime. But in a Jewish preschool program, this knowledge is developed through a Jewish lens. For instance, the concept of a week becomes more than just the order of days; the smell of spices at Havdallah on Mondays and the taste of challah and grape juice at Kabbalat Shabbat on Fridays adds a Jewish frame to the concept of a week. A year is defined not only by the passing of months, but also through the telling of Torah stories. The development of storytelling skills, and the ability to follow a narrative, comes not only from Dr. Seuss, but also from acting out a new part of the narrative of the Torah each week.

A Jewish preschool affects more than just the children enrolled; there is an effect on families as well. In her 2008 article "Early Childhood Jewish Education – If not now, When," Ilene Vogelstein wrote, "The evidence seems irrefutable. Early childhood Jewish education strengthens the Jewish identity and the Jewish ritual behaviors of parents and impacts parents' future Jewish education decisions. A Jewish early childhood experience serves as families' primary connection to the Jewish community for the majority of the parents and an important connection for many parents. Furthermore, an early childhood Jewish education experience has a positive impact on interfaith families." ■

The Jewish Community Centers of Ann Arbor and West Bloomfield are home to the only Jewish, NAEYC Accredited early childhood programs in the state. For more information on the JCC of Greater Ann Arbor's Early Childhood Center, or to learn how to enroll, call 971-0990 or visit www.jccannarbor.org.

A traveling Tu B'Shevat Seder

Peretz Hirshbein, special to the WJN

In the middle of the snows of January, the children at the Jewish Community Center of Greater Ann Arbor's Early Childhood Center attended a birthday party for the trees. Of course, they were celebrating Tu B'Shevat, otherwise known as the "Jewish Arbor Day" and the new year of the trees. In Israel, Tu B'Shevat marks the time when planting first begins. But for young children to think about planting when the snow is piled up so high it covers the ECC's garden beds is much too abstract a concept. So how did the teachers of the ECC make Tu B'Shevat relevant to these cold-weather Michigan children? —through a traveling Tu B'Shevat Seder.

Each classroom at the ECC, from the infants and toddlers, up to the preschoolers, chose a kind of fruit, or a family of fruit to focus on over. Over the course of the week leading up to Tu B'Shevat, children looked, felt, tasted, and dissected the fruits their classrooms chose as their focus. In the Duck room, toddlers rolled coconuts. In the Kangaroo room, preschoolers worked on making grape juice. In the Giraffe room, preschoolers dissected pomegranates. By the end of the week, each classroom was ready to share the "fruits" of their learning with the rest of the school.

So on the day of the celebration, all of the children left their rooms and visited each of the other classes. In each room they got to taste fruits in different ways —from grape salad and grape juice in the Kangaroo room, to shredded coconut and coconut milk in the Duck room, to Pomegranate juice and seeds in the Giraffe room. In this way, children were able to both explore some fruit in depth, while being exposed to a wide array of fruits that they may have never tasted before!

For more information on the JCC of Greater Ann Arbor's Early Childhood Center, or to learn how to enroll, call 971-0990 or visit www.jccannarbor.org.

Authors examine education's impact on Jewish history

By Robert Gluck/JNS.org

Why has education been so important to the Jewish people? Author Maristella Botticini says a unique religious norm enacted within Judaism two millennia ago made male literacy universal among Jews many centuries earlier than it was universal for the rest of the world's population.

"Wherever and whenever Jews lived among a population of mostly unschooled people, they had a comparative advantage," Botticini tells JNS.org. "They could read and write contracts, business letters, and account books using a common [Hebrew] alphabet while learning the local languages of the different places they dwelled. These skills became valuable in the urban and commercially oriented economy that developed under Muslim rule in the area from the Iberian Peninsula to the Middle East."

Emphasizing literacy over time set Jews up for economic success, say Botticini and Zvi Eckstein, authors of the 2012 book *The Chosen Few: How Education Shaped Jewish History.*

An economic historian, Botticini earned a B.A. in economics from Università Bocconi in Milan and a Ph.D. in economics from Northwestern University. After working at Boston University, she returned to Italy and works at her alma mater. An economist, Eckstein received his B.A. from Tel Aviv University and his Ph.D. from the University of Minnesota. He spent five years as the Bank of Israel's deputy governor, and is now dean of the School of Economics at the Interdisciplinary Center in Herzylia.

In their book, which they describe as a reinterpretation of Jewish social and economic history from the years 70 to 1492 A.D., Botticini and Eckstein say that Jews over those years became "the chosen few"—a demographically small population of individuals living in hundreds of locations across the globe and specializing in the most skilled and urban occupations. These occupations benefit from literacy and education.

"Our book begins with the profound and well-documented transformation of the Jewish religion after the destruction of the Second Temple in 70 [AD] at the end of the first Jewish-Roman war," Eckstein tells JNS.org. "Judaism permanently lost one of its two pillars—the Temple in Jerusalem—and consequently the religious leadership shifted from the high priests, who were in charge of the Temple service, to the rabbis and scholars, who had always considered the study of the Torah, the other pillar of Judaism, the paramount duty of any Jewish individual."

CREDIT: COURTESY OF ZVI ECKSTEIN

Zvi Eckstein

The Jews' new religious leadership set their people on a path to become "a literate religion, which required every Jewish man to read and study the Torah and every father to send his sons to a primary or synagogue school to learn to do the same," says Eckstein.

From an economic point of view, the authors write, it was costly for Jewish farmers living in a subsistence agrarian society to invest a significant amount of their income on the rabbis' imposed literacy requirement. A predominantly agrarian economy had little use for educated people. Consequently, a proportion of Jewish farmers opted not to invest in their sons' religious education and instead converted to other religions, such as Christianity, which did not impose this norm on its followers.

"During this Talmudic period (3rd-6th centuries), just as the Jewish population became increasingly literate, it kept shrinking through conversions, as well as war-related deaths and general population decline," Botticini tells JNS.org. "This threatened the existence of the large Jewish community in Eretz Israel (the land of Israel) and in other places where sizable Jewish communities had existed in antiquity, such as North Africa, Syria, Lebanon, Asia Minor, the Balkans, and Western Europe. By the 7th century, the demographic and intellectual center of Jewish life had moved from Eretz Israel to Mesopotamia, where roughly 75 percent of world Jewry now lived."

Like almost everywhere else in the world, Mesopotamia had an agriculture-based economy, but that changed with the rise of Islam during the 7th century and the consequent Muslim conquests under the caliphs in the following two centuries. Their establishment of a vast empire stretching from the Iberian Peninsula to India led to a vast urbanization and the growth of manufacture and trade in the Middle East; the introduction of new technologies; the development of new industries that produced a wide array of goods; the expansion of local trade and long-distance commerce; and the growth of new cities.

"These developments in Mesopotamia increased the demand for literate and educated people—the very skills Jews had acquired as a spillover effect of their religious heritage of study," Eckstein says.

Between 750 and 900, almost all Jews in Mesopotamia and Persia—nearly 75 percent of world Jewry—left agriculture and moved to the cities and towns of the newly established Abbasid Empire to engage in skilled occupations. Many also migrated to Yemen, Syria, Egypt, and the Maghreb; to, from, and within the Byzantine Empire; and later to Christian Europe in search of business opportunities.

"Once the Jews were engaged in these skilled and urban occupations, they rarely converted to other religions, and hence, the Jewish population remained stable or grew between the 8th and the 13th centuries," Botticini says.

The book does not whitewash the persecution that took place during the 15 centuries of Jewish history it examines, Eckstein says.

"When [persecution of Jews] happened, we record [it] in our book," he says. "[But] what we say is something different. There were times and locations in which legal or economic restrictions on Jews did not exist. Not because we say so, but because it is amply documented by many historians. Jews could own land and be farmers in the Umayyad and Abbasid Muslim empire. The same is true in early medieval Europe. If these restrictions did not exist in the locations and time period we cover, they cannot explain why the Jews left agriculture and entered trade, finance, medicine. There must have been some other factor that led the Jews to become the people they are today. In *The Chosen Few* we propose an alternative hypothesis and we then verify whether this hypothesis is consistent with the historical evidence."

Botticini says the key message of the book "is that even in very poor communities or countries, individuals and families should invest in education and human capital even when it is costly and it seems to bring no economic returns in the short-run."

"Education and human capital endow those individuals and those communities that invest in them with skills and a comparative advantage that pays off and can bring economic well-being and intellectual achievements in many dimensions," she says.

"A motto in which we strongly believe [is] go to the local public library and borrow a book and read it," adds Botticini. "Even when you end up disagreeing with or not liking a book, it is never a waste of time reading a book. Reading and studying are precious gifts. This is the bottom line message of *The Chosen Few*." ■

Mahmoud Abbas flunks history

By Rafael Medoff/JNS.org

Palestinian Authority President Mahmoud Abbas has reiterated that he won't recognize Israel as a Jewish state, and he's claiming support for that position from an unlikely quarter: former U.S. president Harry Truman. But a closer look reveals that Truman's words are being misrepresented.

In a February 3 interview with the *New York Times,* Abbas was asked about recognizing Israel as a Jewish state—something both the Israeli government and President Barack Obama have said the Palestinian Authority needs to do. "This is out of the question," Abbas said. To justify that position, Abbas handed the Times interviewer a packet of documents, the first of which was a statement by Truman from 1948 in which the words "Jewish state" were crossed out and replaced by "State of Israel."

Someone who didn't know better might think Abbas had scored a point. But in fact, the document in question does not provide evidence of American opposition to a Jewish state.

Here's how that cross-out came about:

On May 15, 1948, just before David Ben-Gurion announced the establishment of the State of Israel, Truman decided he would extend U.S. recognition to the state as soon as it was proclaimed. A senior aide to the president, Clark Clifford, telephoned Eliahu Epstein (Elath), who was the state-to-be's chief representative in Washington. Clifford told Elath to submit a formal request for recognition as soon as possible.

Elath wrote up the request during the minutes before the state was proclaimed. He did not yet know what its name would be. So he typed "the Jewish State." He gave the document to his assistant, Zvi Zinder, who ran outside to get a taxi to the White House.

Moments after Zinder left, Elath's secretary rushed in to say she had just heard on their shortwave radio that the state had been declared, and it would be called the State of Israel. Elath sent his secretary after Zinder, who caught up with him at the gates to the White House.

Elath didn't want to delay recognition by having Zinder return and re-type the letter. So he had instructed his secretary to make the correction by hand. Hence the famous cross-out to which Abbas referred. It was not a political or ideological statement; it was the equivalent of a typographical correction.

But none of this is a secret. Ambassador Elath described it in his book, "The Struggle for Statehood: Washington 1945-1948," which was published in 1979, and it has appeared in other books since then. It's required reading for scholars and diplomats who have a serious interest in America-Israel relations. It's difficult to believe that Abbas, and the PA aides who helped assemble his packet of clippings, are unfamiliar with these well-known facts.

On the other hand, history has never been Mr. Abbas's strong suit.

Last year, he told a Lebanese television station that David Ben-Gurion and the Zionist movement collaborated with the Nazis. "I challenge anyone to deny the relationship between Zionism and Nazism before World War II." He claimed to have authored "70 books" on the topic.

So far, only one of those 70 books has been published. That 1983 book, based on Abbas's Ph.D. dissertation at Moscow's Oriental College, argued that fewer than one million Jews were killed by the Nazis—and that those Jews were the victims of a secret partnership that Ben-Gurion and other Zionist leaders formed with the Nazis in order to have a basis for demanding a state.

"Since Zionism was not a fighting partner, it had no escape but to offer up human beings, under any name, to raise the number of victims, which they could then boast of at the moment of accounting," Abbas wrote. "Having more victims meant greater rights and stronger privilege to join the negotiation table for dividing the spoils of war once it was over."

The historical record can play an important role in addressing the conflicting claims by Arabs and Israelis about territories, refugees, and other issues. But that record is ill-served when Holocaust history and American history are twisted into political cannon fodder by those who are less interested in the facts than in scoring points against Israel. ■

Dr. Rafael Medoff is director of The David S. Wyman Institute for Holocaust Studies, in Washington, D.C., and coauthor, with Chaim I. Waxman, of the "Historical Dictionary of Zionism."

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Once we were slaves, now we are free… in New Orleans

Martin Fischhoff, special to the WJN

Of the many colorful, fascinating and quirky traditions that have sprung from the New Orleans Mardi Gras, few are more colorful, fascinating or quirky than the annual parade of the Krewe du Jieux.

It was the opportunity to join in this rather unusual celebration – part kosher and part kibitz – that led three Washtenaw County Jieux to the Crescent City in mid-February to don the costumes of Israelites fleeing Egypt on skates, which was the theme of this year's float—"Hebrew Slaves on Ice."

Martin Fischoff painting bagels with other Krewe members

"I just chanced upon the parade when I was visiting New Orleans in 2010," said Larry Hauptman, retired consultant and aspiring photographer. "It was so crazy, and everyone was having so much fun that I said to myself I want to be part of this someday. These people had that wild sense of humor that have kept Jews sane in the worst of times."

Hauptman told his good friend, Chuck Newman, an entrepreneur who is involved in many national and local Jewish cultural activities. Through clever investigative work (he has a computer), he was able to track down the organizers of the event. He also convinced me (Marty Fischhoff of the University of Michigan Taubman Institute) to drape himself in a tunic and tag along.

Mardi Gras parades date back to the 19th century, when these events were fairly elitist affairs, until the Krewe of Zulu, an African-American fraternal society, in 1909 began parodying these pretentious parades by tossing coconuts to spectators rather than coins and riding in outlandish floats.

The Krewe du Jieux carries forward this tradition, puncturing pomposity at every turn and adding its own very Jewish flavor to the rich cultural gumbo of New Orleans (which has undergone a remarkable renaissance since Hurricane Katrina). Krewe du Jieux first formed in 1996 and has been skewering the stereotypes that have been aimed at Jews since time immemorial and have been especially prevalent in the South By taking anti-Semitic jeers and jibes and turning them into humor, the Krewe members bring a sense of empowerment to Jieux everywhere and a spirit of camaraderie to everyone along the parade route.

Every year the Krewe du Jieux comes up with some crazy concept that loosely ties Jewish heritage to Mardi Gras pageantry. This year it asked the question: What would happen if Disney on Ice had decided to reenact the exodus from Egypt, with Hebrew slaves skating across the Red Sea to freedom. Although the scenario slightly diverged from the original, the thousands of people who lined the parade route laughing their heads off or screaming for beads were clearly not sticklers for biblical accuracy.

The Krewe included pharaohs and Cleopatras, a Jewish Princess with credit cards for earrings, young women in horse costumes pulling the float, a soap bubble machine, a "Zionboni," and of course, ridiculously costumed slaves. At the head of the procession was Rabbi David Polsky in the role of Moses, alternately brandishing a hockey stick or the Ten Commandments, twirling like a *dreidle*, while shouting continuously, "Let My People Go." Let's see Charleton Heston do better.

Rabbi Polsky took over New Orleans' Congregation Anshe Sfard in 2011 when he moved to the Big Easy. And although he obviously doesn't do everything by the good book, he did gather the Krewe together for a brief streetside Havdalah, before the parade got under way.

The 2014 Krewe du Jieux

"Throws," as the beads and other mementoes tossed to onlookers are called, are a major part of Mardi Gras. Each Krewe tries to come up with items that are a little whacky but on-theme. The Krewe du Jieux supplement the beads with hand-painted bagels and 26 pounds of chocolate *gelt* brought south by the Michigan contingent.

The Krewe du Jieux are part of the larger Krewedelusion, which in turn is part of the famed Krewe du Vieux, known for its inspired raunchy humor. Many observers consider this parade the kickoff to Mardi Gras season. And while the other krewes have motorized floats, the Krewe du Vieux and its affiliates push and pull their floats, which allows them to march through the narrow streets of the French Quarter and the Marigny, packed with revelers begging for beads and bagels.

"To somebody like me, who has experienced anti-Semitism, to witness such a demonstration of Jewish pride was incredible," Larry Hauptman said. "Everybody along the way yelled that they were Jewish or were married to a Jew or had a Jewish roommate or their best friend was Jewish… or they wanted to be Jewish just for the moment."

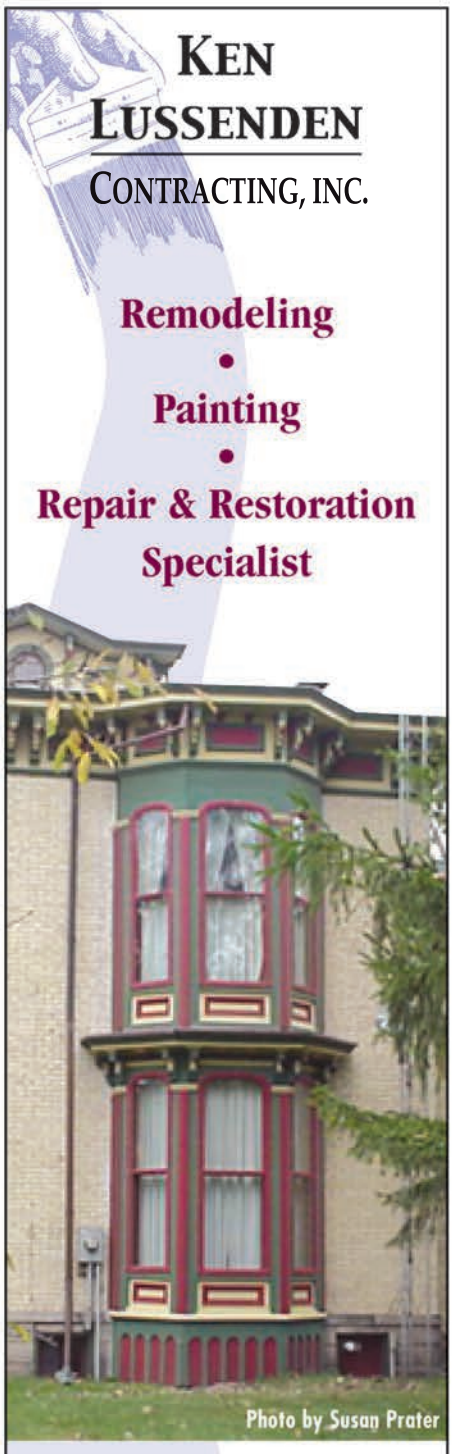
All in all it was a glorious ecumenical event. As Chuck Newman put it, "The parade was over two miles long, and it was several hours of continuous communal joy. I received more fist bumps, high fives, low fives, smiles and had my picture taken more often than I have had in total in my entire life. It was an exercise in Jewish pride, and the crowd loved it."

Chuck had one of the most notable costumes in the Krewe, enhancing his slave tunic with signage saying "Promised Land or Bust" and "Please Lend Moses a GPS." He slung a yoke over his shoulder from which hung two large inflatable matzo balls, which were the center of attention of many in the crowd, who shouted comments we can't repeat here.

The Michiganians weren't the only out-of-towners in the Krewe du Jieux; they were joined by people from Washington, D.C., Texas, and California.

After the parade, Krewe member Linda Mauskopf sent out an email thanking "all of the out-of-town Jieux *mishpacha* who brought *gelt* and their joyous selves from horribly frozen wastelands like (shiver) Michigan. Watching them experience such a hallmark New Orleans thang made it even more fun for us."

Jayne Weiss concurred: "My fellow Jieuxs, including the Michigan and Austin contingent, fun to get to know you and share the experience, good to able to share New Orlearns, where you could experience non-Jieuxs joyously shouting "mazel tov" and asking for dreidels, I was really proud last night to be both a Jieux and a New Orleanean." ■



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Arava tour reveals Israel's pioneering work in desert agriculture

By Sybil Kaplan/JNS.org

Arava, literally meaning "desolate" and "dry area" in Hebrew, on the map is a section of the Jordan Rift Valley, running in a north-south orientation between the southern end of the Sea of Galilee down to the Dead Sea and continuing further south, where it ends at Eilat and the Gulf of Aqaba. It includes most of the border between Israel to the west and Jordan to the east.

CREDIT: BARRY A. KAPLAN

Date palms in the Arava

The Arava region—15 miles south of the Dead Sea, past the hotels, and 83 miles north of Eilat—is home to the annual agricultural expo called "Desertech," the largest agricultural expo in Israel, which recently took place for the 23rd year. In the actual exhibition area of Desertech are more than 150 agriculture-related exhibitors. A food court, arts and crafts market, and stage with musical performers are all nearby.

There are seven communities in the Arava, five based on agriculture and two on tourism, with 800 families among them. The Arava Agricultural Research and Development Center and the Arava Scientific Research and Development Center hold Desertech near Moshav Hatzeva. (A moshav is a cooperative agricultural community of individual farms.)

In the Arava, 600 local farmers are involved in cultivating 10,000 acres of desert land. They produce 150,000 tons of vegetables per year, primarily tomatoes and peppers but also cherry tomatoes, eggplants, and mangoes. Remarkably, 60 percent of fresh vegetables exported from Israel annually come from the Arava. The following are highlights from a tour of the region:

Arava Agricultural Research and Development Center

Leading a tour at the Arava Agricultural Research and Development Center (Arava R&D Center) is Maayan Kitroin, who is in charge of flower research.

"The Arava is a desert climate—hot, long summers, short, dry winters, with the average rainfall 30 millimeters (1.18 inches) a year," she says. "With essentially no water, as well as poor soil which is a bit salty, water is found by drilling underground."

The R&D center supports the Arava's farmers in their crop-growing activities, and also looks for new crops to bring to the region. In one net house (like a greenhouse, but covered with a net) at the center are vegetables. A greenhouse nearby has flowers for export. Kitroin notes Trachelium, which she calls "long-day flowers, enjoyed mainly in the British market." Lights are used to extend the growing time for the flowers each day.

Strawberries in the desert? The Arava R&D center pulls it off. Strawberries are planted in a cool greenhouse and hung on plastic trellises. They are grown for the local market.

The R&D center not only investigates vegetables and flowers, but also orchards, organic agriculture, fish, plant protection, herbs, and quality control.

For a reservation to tour the R&D center, email visit@arava.co.il or call 972-53-866-6114.

Arava Scientific Research and Development Center

Dr. Rivka Ophir and her assistant at the Arava Scientific Research and Development Center have a research room with 250 desert plants originating from Eilat to the Dead Sea. Since many plants are the basis for drugs, Dr. Ophir is using the extracts and compounds from these plants on animal models to determine their therapeutic application for human diseases.

"Desert plants produce something useful for humans because they survive in harsh conditions," says Ophir.

Using a zebra fish, she is attempting to study potential value for Lou Gehrig's Disease, and the center is also "working with cancer cells to see which plants are good [in the fight] against cancer," she says. The center is also using a worm to research brain diseases such as Parkinson's, and surveying the Arava plant library for possible breast cancer drugs.

A coral-growing farmer

Seven miles south of the Arava R&D Center is the community of Ein Yahav, where Assaf Shaham began growing corals in 2008 after a career doing lighting design for architects and the stage.

"Six years ago, I saw a lot of water is not used because it is too salty, and in 2010 there was an agreement that the removal of corals from the ocean was stopped," Shaham says.

CREDIT: BARRY A. KAPLAN

Corals grown by Assaf Shaham in the Arava community of Ein Yahav.

Shaham realized that corals had a biomedical use for bone structures. He began to grow them in large rooms salt-water-filled tanks, replicating the conditions of the ocean. Shaham says he "may be the only person growing coral in the world."

Ohad Schwartz—founder and CEO of CoreBone, a company that works with the corals grown by Shaham—says, "We make a patent to give corals a diet to make them grow bone faster." CoreBone's patented technology is a process that embeds bioactive materials into the skeletons of corals during the growth process, to produce a bone substitute that can be used in orthopedic and dental procedures.

"We grow [coral bones] at least 10 times faster than nature," Schwartz says.

With human or animal bones, "one risks disease or rejection and synthetics are not strong enough," explains Schwartz. The global market

Continued on next page

After Israel-EU agreement, the sky is the limit for flying to and from Jewish state

By Josh Hasten/JNS.org

Just several months since Israel and the European Union officially signed their historic "Open Skies" travel agreement, providing all European and Israeli airlines with equal opportunities to launch direct service to and from Tel Aviv, a slew of airlines are already hard at work trying to expand their offerings.

From legacy carriers including Lufthansa German Airlines, which is the largest airline in Europe, to low-cost carriers such as Great Britain's easyJet, Europe's top air-transport network, new flights to and from Israel are popping up all over the grid. The airlines' goal is to take advantage of the agreement in order to give business customers and tourists many more convenient and affordable travel options in reaching the Jewish State and Europe.

Thanks to "Open Skies," Israeli airlines are also getting in on the action, with the country's flagship carrier, El Al, announcing additional routes to Europe as well as the launch of its own low-cost brand called "Up," which will begin service to European destinations this spring.

While the agreement does not come into full effect for all airlines until 2018, Mark Feldman, who has been in the travel business for more than 30 years and is currently CEO of the Jerusalem-based travel agency Zion Tours, explains in an interview with JNS.org that due to "a grandfather clause, an airline like easyJet, which already began its service from London to Tel Aviv four years ago, can already go ahead and expand."

An easyJet spokesperson confirmed to JNS.org that, thanks to "Open Skies," the airline has already announced the addition of four weekly flights between Tel Aviv and Berlin as well as three weekly flights between Tel Aviv and Milan. In addition to the 11 flights a week easyJet operates between Tel Aviv and London's Luton Airport, the airline says it will add three weekly flights to London's Gatwick Airport, the second-largest airport in the U.K.

In an interview with JNS.org, Israeli Tourism Minister Dr. Uzi Landau describes "Open Skies" as a groundbreaking development for the transportation industry in Israel, making travel to and from Europe "more efficient, while providing more competition at lower prices [for the consumer]." He says that the agreement is important in that it "brings Israel closer to Europe, while making [travel to Israel] accessible to larger groups."

Landau is confident that as a result, "Israel will become the country of choice for many more sectors of people, who will want to take advantage of Israel's warm climate in addition to unique religious, historical, and cultural sites."

By "lowering the monetary obstacle," Israel can expect many more visitors from Europe who will arrive on specialty trips for pleasure, including "those who are into hiking, biking, or wine and culinary trails," Landau adds.

Tal Muscal, head of Group Communications Israel for the Lufthansa Group, believes that the agreement is a "game changer" in the Israeli travel industry. Muscal tells JNS.org that the deal "will open up Israel to many more tourists, and allow many more Israelis to travel and experience Europe, so everyone benefits."

Muscal says that Lufthansa "of course will take part in the opportunities this liberalization offers us," explaining that beginning in March, the airline is adding six more weekly flights to Tel Aviv for the start of the summer season—three from Frankfort and three from Munich—increasing the airline's total number of weekly flights to Israel to 27, not including the company's subsidiaries.

CREDIT: LASSE FUSS VIA WIKIMEDIA COMMONS.

A Lufthansa Airbus A320 takes off at Berlin Tegel Airport

In regard to the overall impact "Open Skies" will have on Lufthansa, Muscal says, "We are one of the largest carriers serving Tel Aviv. Therefore anytime we have the chance of increasing the frequency of bringing our customers to our hubs [in Europe], and from there to the world, it's a wonderful opportunity that we can take advantage of." Lufthansa's customers "are very happy about new services," he adds.

Feldman says that at least 20 new routes have opened up so far thanks to the agreement, mainly offered by low-cost carriers. He believes that "Open Skies" has the potential of greatly benefiting the Israeli economy through a significant increase in European tourist money being spent on nights in Israeli hotels and on restaurant expenditures.

The agreement "will have a major benefit for the Israeli consumer as well," according to Feldman.

"He or she can fly to Europe at a substantially cheaper rate than in 2013, so it's a win-win for Israel's economy and the Israeli consumer flying aboard," he says.

Feldman states emphatically that since he is "a big believer in [the] consumer [coming] first, the only caveat is that the Israeli government needs to ensure consumer protection." He says that over the past few years, there were several occasions in which travelers got burned because after they purchased airline tickets, the airlines stopped operating.

Israel's main concern "is safety and not consumer protection," explains Feldman. He notes that if an airline goes belly-up while you are away, "you are either stuck abroad, or you lose your money."

"In contrast with North America, where you can cancel payment, here you can't," he says.

Feldman also feels that changes are necessary for Israel's local carriers to remain competitive in the aftermath of the "Open Skies" agreement. He cites issues such as poor management and a scarcity of aircrafts, suggesting that Israel's three carriers (El Al, Arkia, and Israir) should merge their fleets and work together for the greater good, in addition to focusing on adding more

Continued on next page

Negev tourism now an easy train ride from the rest of Israel's treasures

By Jeffrey F. Barken/JNS.org

Past the Gaza Strip, toward the rocket-battered city of Sderot, a new train now connects isolated Negev communities to the larger Israeli population centers. Not surprisingly, the Sderot line also opens the gates to increased tourism in that region.

For many people in Sderot, the new rocket-proof train station, which opened in December 2013, was a landmark event symbolic of the noble national effort that Israel's first president, David Ben-Gurion, outlined in his 1963 speech, "The Renewed State of Israel."

"The Negev is a great Zionist asset, with no substitute anywhere in the country," Ben-Gurion said. "It is a desolate area which… has the potential to be densely populated, even amounting to millions."

This is an exciting process of infrastructure development, expansion, and national renewal. The train ride through the desert territory to the south offers travelers a unique glimpse into the social-economic and national security realities faced by the modern state of Israel. It is also a starkly beautiful, scenic, and rugged trail of adventure.

Indeed, the view from a southbound train is a spectacular realization of Ben-Gurion's vision for the Negev. Tall cranes dot the horizon of Israel's rising cities south of Tel Aviv. Among the white sands, shrub studded hills, and sprouting wheat fields, high-rise apartments are under construction everywhere. New developments gradually are easing Israel's shortage of affordable housing, and cities like Ashkelon and Sderot are booming despite the ever-present threat of terror from hostile neighbor Hamas.

"Sderot was dying until we went into Gaza with operation Pillar of Defense," Marianne Navon, a resident of Kibbutz Dorot, situated eight kilometers (five miles) east of Sderot, tells JNS.org.

CREDIT: KOBI GIDEON/GPO/FLASH90

Israeli Prime Minister Benjamin Netanyahu and Israeli Minister of Transportation Yisrael Katz seen aboard a train in the southern Israeli town of Sderot

"Now the city is safe. [Israel's] Iron Dome [missile defense system] is effective, and every single apartment in Sderot has had a shelter built. It's no longer fun for Hamas to aim rockets here," she says.

According to Yankele Grosfeld, who manages the small guesthouse at Kibbutz Dorot, Israel's south is a practical destination for tourists seeking to make the "star trip of Israel."

"We are only one hour from every major site,—Jerusalem, the Dead sea, and Tel Aviv- - and it is much cheaper to stay here," Grosfeld explains. Couples can enjoy a cozy room at Kibbutz Dorot for as little as 400 shekels (about $115) per night. Their accommodation includes an Israeli breakfast, and on Friday evenings they can join kibbutz members at the communal dining hall for a traditional Shabbat dinner experience.

The kibbutz itself is a beautifully landscaped oasis, including a lap pool, and there are scenic trails to be taken through the surrounding garlic and carrot fields, citrus orchards, and olive groves.

"Tourists love the cows," says the secretary of Kibbutz Dorot's guesthouse, Orian Orbach. "Foreigners come to enjoy the quiet country, biking and hiking trails, commute to the other major sites, and then return for a pleasant weekend."

Nearby, at Kibbutz Ruhama, early risers can catch a brilliant sunrise over the badlands. The rolling grassy landscape marked with scattered Roman ruins offers the ideal picnic spot. For 1,000 shekels (about $29), tourists can also experience the best view of the Negev and Gaza by chartering a hot air balloon tour of the countryside.

Further south, the hot springs and Turkish baths at Kibbutz Zeelim are also a popular destination. Be sure to arrange your visit in advance, as space is limited.

History buffs seeking a perspective on the Israeli-Palestinian conflict should visit "Black Arrow" park, where they can glimpse a panorama of the no man's land between Israel and Gaza, and read the memorial plaques illustrating the military campaigns fought to defend this territory. A little secret: There is also a small museum behind the police station in Sderot, where visitors can view some of the mangled Qassam rockets fired from Gaza.

The sporadic rocket assaults that have stymied Sderot's growth in the past are an unfortunate reality, one of which visitors and resident are all too painfully aware. "Normally we are not really having that experience," Orbach explains.

But while area residents "hear the booms [of Gaza rockets] and it is vivid," the threat "is small," according to Orbach.

"During the attacks, we had a few guests with families that were frightened. We showed them we have shelters, and they relaxed. If they wanted to leave, of course, we were pleasant with them. Afterwards, they came back," Orbach says.

Sderot has proven resilient in the face of aggression. "The Sunday market takes place weekly, rain or shine," says Shaun Deakin, a former kibbutz volunteer who now manages Kibbutz Dorot's gardens and landscaping projects. With the promise of safety and improved transportation comes new investment. New houses are springing up in almost every neighborhood around Sderot's Sapir College, and students now find space and opportunity to live comfortably. There is even a busy youth center with a cinema where student films are shown.

Negev kibbutzim are popular destinations in the summer for Israeli tourists. Many families travel together and rent out guesthouses to host parties. "There is a lot of meat," Orbach jokes, regarding the summer barbeques. The best time to visit the Negev, however, is fast approaching. Every year, beginning in late January and continuing throughout February, Sderot is host to the Anemone Festival, a four-week event celebrating the rare red wildflowers that blossom in patches throughout the countryside.

The festival is punctuated with music venues, culinary attractions, and celebrity appearances. Fun for the whole family, events are kid-oriented. There is "a whole week of activities related to fairytales and lots of sweets," says Orbach.

"We anticipate over 60,000 visitors to the festival this winter," Grosfeld adds. "The city has organized a shuttle service from the train station to all the sites."

Israel is fulfilling its founder's ambitions in the Negev at a remarkable pace. Perhaps nowhere else in the country is the true Israeli experience and character more accessible to tourists. Sderot may not offer the same intensity of culture and history as Jerusalem and Tel Aviv, but it certainly has many charms of its own and should be a choice destination on tourists' itinerary. This is kibbutz country, a pioneering experiment—and now an easy train ride from the rest of Israel's treasures. ■

Open Skies, continued from previous page

profitable routes like those to North America and the Far East.

Yet the Israeli Ministry of Tourism, citing data from the Federation of Israeli Economic Organizations, says that when the "Open Skies" agreement is fully implemented, it will lead to an increase of 250,000 European tourists coming to Israel during the first year it is implemented. The ministry says that this will result in the creation of 10,000 new Israeli jobs, a significant majority of them in the periphery.

Feldman, however, believes that "until we see a massive growth in new hotels [in Israel]," new jobs for Israelis "will be far less than forecast." He explains that as a direct result of the new "Open Skies" policy, Israel's hotel association is for the first time reporting an average price of as high as $400 per room per night. While that represents an increase in revenue for Israel, Feldman says an additional supply of hotel rooms is still needed to meet the demand presented by an increased number of tourists visiting Israel. ■

Arava desert agriculture, continued from previous page

for orthopedic and dental bone-graft substitutes is growing rapidly due to the demands, particularly by the aging population.

CoreBone is waiting approval of the regulatory process in Europe in the next half year, and Food and Drug Administration (FDA) approval by the end of 2014, to enter the dental and orthopedic markets with specifically grown corals. The Israeli government and the Israeli Office of the Chief Scientist are helping the project financially.

'Blueprint Negev'

Since the central Arava is not connected to Israel's national water system, it can only get its water supply through local drillings and reservoirs built by the Jewish National Fund (JNF). Recently, the JNF began its "Blueprint Negev" campaign to develop the Negev and to encourage people to relocate there. Specifically for the Arava, in conjunction with the Central Arava Regional Council and the Israeli government, JNF is building a medical center for health services and emergency care. It will replace the 40-year-old clinic there.

Thousands of date palms

Standing at dusk in a date plantation, surrounded by thousands of date palms that are 18 meters (59 feet) high, is an awesome experience.

Itay Asael of Moshav Tzofar was our guide. He explains that the farmers in the five agricultural-based Arava communities manage the date plantations together, some growing since the 1970s. The trees produce one to one-and-a-half tons per acre, primarily of the plump and tender medjool variety.

Asael tells us, "Date palms are both female and male. The primary purpose of male date palms is as pollinators, and one male is enough to pollinate 100 females."

These trees yield approximately 150 kilos (330 pounds) per tree, per year. Asael says these dates "are exported to Europe and the U.S., but we are now reaching into markets in China and India."

Pick your own organic veggies

A fun, final stop in the Arava is the Meloh Ha'tenne greenhouse, specifically for tourists. For a nominal amount, you can pick your own tomatoes and peppers.

To make a reservation, call 972-52-291-3379 or 972-52-366-6606. ■

As a tour of the Arava reveals, Israel is truly a global leader and pioneer in desert agriculture.

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March 18, 7 pm Lecture (6:30 pm reception)
Susan Glenn, University of Washington
Belin Lecture: "The Jewish Cold War: Anxiety and Identity in the Aftermath of the Holocaust"
Palmer Commons, Forum Hall
100 Washington Avenue

March 26, Noon
Laimonas Briedis, Vilnius University
Poetry and War: Vilnius Cityscape in Translation
1080 South University Street, Room 1636

March 27, 12:15 pm
Marjorie Lehman, Frankel Fellow
Talmudic Depictions of Mothers: What Do They Tell Us about the Rabbis?
202 South Thayer Street, Room 2022

April 1, 4 pm
Steven Fine, Yeshiva University
Menorahs in Color: Polychromy in Jewish Visual Culture of Roman Antiquity
202 South Thayer Street, Room 2022

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Hong Kong synagogue scene a blend of tradition and travelers

By Maxine Dovere/JNS.org

HONG KONG—A taxi ride to 70 Robinson Road in Hong Kong, the address listed for the Ohel Leah synagogue, ends with a simple question: Where is the synagogue?

The driver had understood the destination request. But this was a street of high-rise residential towers. There is no synagogue in sight. A quick look around reveals a heavy security checkpoint. "We're looking for the synagogue," I ask the uniformed officer. He motions towards the metal detectors and initiates the thorough, strict security check. A passport needs to be presented, and a series of questions need to be answered. Every item is inspected and x-rayed before entry is allowed.

CREDIT: TKSTEVEN VIA WIKIMEDIA COMMONS.

The Ohel Leah synagogue in Hong Kong.

Once cleared, visitors enter an elevator that descends to the halls of the Jewish community center. At one end an Israeli teacher, Dr. Ayelet Zamir, is dismissing her class. The teacher and I exchange a greeting of "Shalom" and a few sentences in Hebrew—she is from Petach Tikvah, a city in central Israel. Zamir directs me to the synagogue grounds. To step into the courtyard of Ohel Leah is to enter an oasis in time. A fortress of tall residential towers surrounds the historic structure. Only a staircase in back of the synagogue, leading to Robinson Road, joins the space to the outer world.

Robinson Road is now filled with luxury residential towers, but the congregation continues to be housed in its 110-year-old structure. A restoration and renovation project, initiated in 1997, took a full year to complete. The synagogue rededication was held in 1998, and in 2000, UNESCO cited the work as an "Outstanding Project for Cultural Heritage Conservation."

The presence of a Jewish community in Hong Kong dates back to the mid-19th century, when traders from Iraq and India first came to the island after the Opium Wars of 1839-42. As the next century approached, the growing community recognized the need for a permanent synagogue. Ohel Leah's major donors, the Sasson family, requested that the synagogue be named in memory of the family matriarch, Leah Gubbay. In 1905, the Kadoorie family, a distinguished Hong Kong Jewish family, gifted the community with a "Jewish Recreation Club" built on the synagogue's grounds. During the next four decades, the Jewish population of Hong Kong—largely Ashkenazi Jews escaping from Russia and Eastern Europe—continued to grow. The Ohel Leah synagogue was dedicated in 1902. In the decades since, the area surrounding the synagogue became prime residential property. When Ohel Leah found itself facing economic challenges, a decision was made to preserve the synagogue by developing the land surrounding it. The complex now includes a community center, including a Jewish day school, kosher meat and dairy restaurants, a kosher supermarket, a swimming pool, meeting rooms, and offices, all incorporated into one of the two towers that now surround the historic synagogue.

Rabbi Asher Oser, who was appointed senior rabbi of Ohel Leah in 2010, was ordained at Yeshiva University in New York. Prior to coming to Hong Kong, he interned at Park East Synagogue in New York and served congregations in Norwich, Conn., and Providence, RI. The rabbi and his wife Rachel, an experienced educator, have three children. Rabbi Ariel Zmir, who was once a tank commander in the Israel Defense Forces, is Oser's assistant.

The modern Orthodox congregation draws a diverse crowd and leads a vibrant Jewish life, maintaining tradition and welcoming travelers. A minyan on a recent afternoon included local residents, an Orthodox business traveler from Brooklyn's Borough Park neighborhood, and a Conservative realtor from Manhattan. The 200 families who are members of Ohel Leah come from 17 different countries.

Hong Kong is also home to Hechal Ezra-Kehilat Zion, a Sephardic synagogue that provides a spiritual home away from home for more than 5,000 Jewish travelers passing through Hong Kong. Eighteen years ago—at the direction of Rav Ovadia Yosef, the former Sephardic chief rabbi of Israel—the congregation was founded to serve the Jewish community on the Kowloon Peninsula. The synagogue welcomes all Jews, "whether Sephardim, Ashkenazim, or Hasidim," according to its fundraising literature. "Everyone can experience the beauty of unity while celebrating the unique individuality of fellow Jews," the literature says.

Hechal Ezra-Kehilat Zion is housed on the upper floor of a shopping mall. But its sanctuary is anything but commercial, as the traditional wood paneling adorning its walls creates a warm and welcoming atmosphere. The congregation's cantor, a young Israeli from Jerusalem, was on premises during my visit. He extended warm greetings and inquired about several New York City-based cantors. In fact, Hechal Ezra-Kehilat Zion's international connections are quite apparent. Two members of its fundraising committee list New York phone numbers in the synagogue's literature.

Additional Hong Kong Jewish resources include Shuva Israel, another Sephardic congregation, which was established during the 1990s and has a kosher restaurant on premises. The United Jewish Congregation, a Reform synagogue with about 170 families, was founded in 1988 and is led by Rabbi Stanton Zamek, who came from Louisiana. Rabbi Mordechai Avtzon and his wife, Goldie, lead Hong Kong's Chabad-Lubavitch presence. Chabad has been in Hong Kong since 1987, and now has three centers there. ■

Purim in Israel to feed the hungry

Hila Perl, special to the WJN

Mishloach Manot, the ancient tradition we undertake every Purim of distributing food and drink, is meant to encourage fraternity and friendship within the Jewish people. For the past few months, the distribution of 'mishloach manot' by Hunger-Free City has been slowly, almost silently, transforming the Israeli city of Bat-Yam. Hunger-Free City may seem like just another food delivery project at first glance, but it is becoming a force that unites and empowers a whole community.

Loading the truck with food parcels at Latet's Logistical Center

"We realized that nutritional security is our first goal", says Eyal Aharonson, Hunger-Free City director at the non-profit organization Latet ("to give" in Hebrew). "We decided to provide food packages to people who just don't have enough to eat. So we started out by giving them fish, and as we go along, we hope to give them fishing rods."

Latet organizers are determined to make the city of Bat-Yam a Hunger-Free City - by harnessing the abilities of the Bat-Yam municipality, the various NGOs already working in the community, local businessmen, and volunteers.

"If each one of us gives 2% of our disposable time –and we donate it in the way that is easiest and most convenient, either delivering food parcels or taking an elderly person to the doctor once a week, we can produce endless resources within the city" says Yael Gal, the project liaison in the Bat-Yam municipality. So, every week, a few dozen Bat-Yam residents volunteer to deliver food parcels to their less fortunate neighbors, relying on local businesses' donations in an operation that helps motivate residents to become agents of change in their own community.

One such resident and volunteer is Yaniv Vismonski, who works at the municipality and wanted to be involved in the project as soon as he heard about it. After just a few food deliveries, he was "hooked". He says the recipients of the food really touched his heart. "I met a single mother whose children were 4 and 2, the same age as my kids", said Vismonski. "I looked at those kids and realized the only difference between them and my kids was the situation they were born into."

Bat-Yam, a city of 160,000 residents, is located on the outskirts of Tel-Aviv. Its population is extremely diverse, composed of veteran Israelis and newcomers, religious and secular, from all ethnicities and walks of life. Latet's organizers discovered there were almost 2,000 families in Bat-Yam who needed nutritional security assistance and as a result Hunger-Free City was born. The project took off in October 2013 with 132 families, quickly growing to 200 by January this year, and expected to reach 300 by Passover. "Hunger-Free City is exciting because we dream of how things will be," says Vismonski. "We are now helping 200. Imagine the transformation when we're able to reach all 2000."

The need for food, according to volunteers, can be acute. "In one home I visited," says volunteer Yehuda Gilad, "I met a couple. The wife is a cancer patient. The couple told me that they had been skipping meals to ensure they could feed their children." Meeting and helping people clearly affects the volunteers, as many are quick to share. "We got to a home where a little girl, who looked about 8 or 9, opened the door," says Vismonski. "She immediately called to her mother and said 'I hope there's cereal in the box. I'm so hungry.' All I could think was 'I wish I got there half an hour earlier so she wouldn't be hungry."

Despite inspiring innovation and a strong economy, poverty statistics in Israel are staggering: 20 percent of all families, 25 percent of people, and 33 percent of children live in poverty. The scope of poverty in Israel is one of the highest amongst the developed nations. Latet was established in 1996 and functions as an umbrella organization for many NGOs and projects. One of Latet's main goals is fighting nutritional insecurity. With the launch of Hunger-Free City in Bat-Yam, they hope to develop a sustainable model, to be easily franchised across other Israelis cities. "Hunger-Free City makes me extremely optimistic," says Gal, "because I constantly discover how truly unlimited the resources are, how much you can achieve when you have organizations, who all had good intentions but weren't coordinated, suddenly start working together. Just like that, the community is empowered." For Gal, the food parcel is just a key, a way in through the door that will enable them to assess needs and offer help when and where necessary. "The municipality is in charge of the education system and the community centers, not just welfare," she says. "We can help people in many ways, and this project enables us to do so."

Since Latet is a national organization, it too is able to give assistance that goes beyond nutritional security. "We hope to become obsolete," says Anna Shloman, head of fundraising at Latet. "We put a lot of effort into becoming unnecessary. We hope the government will do its share, but in the meantime, we hope to pull as many people out of poverty as we can." Latet's efforts, in the form of 6,500 volunteers and 270,000 hours of service every year, include a youth movement which encourages community involvement and innovation, a business mentorship program helping mostly women start their own business to support themselves and a project dedicated to caring for Holocaust survivors.

As Jews around the world get ready to celebrate Purim by sending food parcels to their friends and neighbors, one city in Israel makes this custom a regular practice. "It's an experience that rocks you," says Gilad. "But being able to help people in these situation, is a blessing." ■

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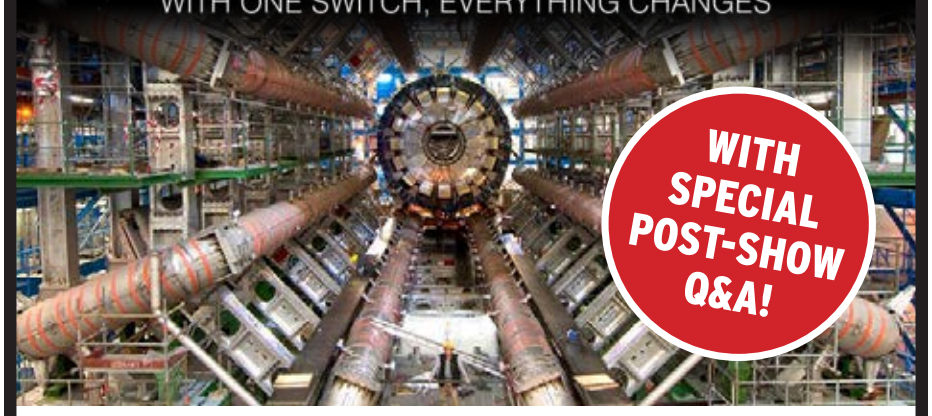

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Beatles' Jewish manager remembered 50 years after band's American debut

By Robert Gluck/JNS.org

Amid the celebrations and hoopla surrounding the 50th anniversary of the Beatles' arrival in America and their appearance on *The Ed Sullivan Show*, the man Paul McCartney called "the fifth Beatle" is not often mentioned. But experts say that without him, the Beatles as we know them would not have existed.

That man is Brian Epstein, the band's Jewish manager, who died of an accidental drug overdose in 1967.

Epstein's grandfather, Isaac Epstein, was from Lithuania and arrived in England in the 1890s at the age of 18. His grandmother, Dinah, was the daughter of Joseph and Esther Hyman, who had emigrated from Russia to England.

Asked to write an introduction to Epstein's autobiography, *A Cellarful of Noise*, Beatles scholar Martin Lewis—who emceed the Fest for Beatles Fans in New York City this month to celebrate the 50th anniversary of the band's U.S. arrival on Feb. 7, 1964—said Epstein's death "was a major contributing factor to the breakup of the Beatles." John Lennon himself said when the manager died, "I knew that we were in trouble then."

Lewis's association with the Beatles dates back to 1967, when as a teenage fan he was engaged to compile the discography for Hunter Davies's official biography of the group. Years later, he wrote, hosted, and produced the TV documentary *Re-Meet The Beatles!*

"Epstein discovered the Beatles and guided them to mega-stardom, making them the most successful musical artists of all time," Lewis told JNS.org. "But, regrettably, the man who did so much for the Beatles, and who died tragically in 1967, has become a comparatively forgotten man since his death. Almost a 'nowhere man.'"

Lewis in June 1998 helped launch a website that became the command center for a campaign to have Epstein inducted into the nonperformers' section of the Rock and Roll Hall of Fame. With combined online and hardcopy petitions, the site gathered more than 50,000 signatures, and in December 2013—15 years after the petition was started—it was announced that

CREDIT: LIBRARY OF CONGRESS

The Beatles arriving in New York 1964

Epstein would receive the 2014 Rock and Roll Hall of Fame Ahmet Ertegun Award for Lifetime Achievement (formerly the non-performer award).

Born in 1934 in Liverpool, England, Epstein first got involved in the music business when he took over the record department of his family's music store, NEMS.

"His devotion to making the store a success transformed it into an essential gathering place for the young people of northern England who sought to stay current with pop music. It was at NEMS that Epstein first became aware of the Beatles," Margaret Thresher, director of communications at the Rock and Roll Hall of Fame, told JNS.org.

Thresher said Epstein immediately recognized the Beatles' potential as performers and recording artists. He signed them to a management contract in early 1962 and was the driving force behind getting the band a recording contract with Parlophone later that year.

"Brian's keen eye for style and fashion helped shape a unique, charismatic identity for the band," Thresher said. "His management style forged success for the Beatles, and he was completely dedicated to the band. Paul McCartney said, 'If anyone was the fifth Beatle it was Brian.' People talked about George Martin as being the fifth Beatle because of his musical involvement, but, particularly in the early days, Brian was very much part of the group."

CREDIT: ERIC KOCH/ANEFO VIA WIKIMEDIA COMMONS.

Brian Epstein, manager of the Beatles, receives the Edison Award for the Beatles in 1965

Yet Epstein's relationship with the Beatles was not all rosy. When the band members first told their families that Epstein would be their manager, the response to the news was mixed, according to Philip Norman's book *Shout! The Beatles in Their Generation*.

"Olive Johnson, the McCartney family's close friend, received a call from Paul's father (Jim) in a state of some anxiety over his son's proposed association with a 'Jewboy,'" Norman wrote. "Since Olive knew the world so well, Jim asked her to be at Forthlin Road on the evening that Brian called to outline his intentions for Paul. 'He turned out to be absolutely charming,' Olive says. 'Beautifully mannered but completely natural. He and Jim got on well at once.'"

Epstein grew up in a post-war British society in which many people overtly and comfortably indulged in anti-Semitism.

Lewis said large numbers of the British have been anti-Semitic.

"It was not a virulent form [of anti-Semitism], but it was mostly in the aristocracy, bubbling below the surface," Lewis told JNS.org. "It was a nasty tone. This was part of the British way. They weren't fighting the Nazis [in World War II] because they were anti-Semitic. They were fighting them because they were dominating Europe and bombing Britain."

In terms of prejudice, Epstein had to deal with two things in England that helped contribute to his personal unhappiness and fear.

"One was being Jewish and the other was being gay, at a time when the word gay wasn't even in common usage," Lewis said. "What Brian went through is not fully appreciated but should be appreciated by the Jewish and gay world. What a great man. Without this British, Jewish, gay man, the world would never have heard the Beatles."

Lewis said Epstein "has long been the most unsung hero across the Beatles' universe."

"First of all, to be crystal clear, everything in the Beatles' world starts with their incredible talent," he said. "Without their genius for music there would have been nothing. But, as my dear friends Derek Taylor, Ray Coleman, George Martin and Andrew Loog Oldham all made clear to me over the years, without Brian Epstein's passionate belief in them and without his Herculean efforts, the Beatles' genius might well have gone undiscovered by the world."

Though Peter Brown, a personal assistant to Epstein and the Beatles during the 1960s, wrote in his memoir that he had once found a suicide note written by Epstein, Lewis maintains that Epstein's death came from an accidental drug overdose.

"The inquest was absolute," Lewis said. "However, he had unhappiness. He was always fearful. Knowing the parasitic and venal attitudes of the English tabloids, he never wanted his personal life to be a burden on the Beatles. He lived in fear that if he was ever outed publicly, or involved in some upsetting circumstance where his homosexuality came to public light, that would hurt the Beatles. It was constant running anxiety but not depression."

Five decades after the band's historic appearance on *The Ed Sullivan Show*, Lewis explains that Epstein understood how the Beatles "needed to have their rough edges polished to get on television."

"To do that he got them to wear suits and do that synchronized bow," Lewis said. "He told them to put the focus on their music, not just telling jokes. All that polish was essential. He did this before they got on television, and then when they did get on they were polished and ready to go. They were hugely excited to be in America. The reason they looked so confident was because Brian had instilled that in them." ■

'Monuments Men' find art, but little historical or emotional resonance

By Jason Stack/JNS.org

After its release was pushed back two months from prime Oscar-nomination territory, *The Monuments Men*, based on Robert M. Edsel's nonfiction book, is now in theaters—and the reasoning behind the delay is evident.

As the book follows the mission of the Monuments, Fine Arts, and Archives program during World War II to identify landmarks and return art stolen by the Nazis, the movie follows the same mission, but with a smaller group of museum directors, curators, and art historians. Their main mission, or at least what the film makes the group's mission out to be, is to save the Ghent Altarpiece and Madonna and Child, two legendary works of art. Lieutenants Frank Stokes (George Clooney) and James Granger (Matt Damon) are at the center of the picture, even though the other team members have their moments to shine. Claire Simone (Cate Blanchett), an art expert at the Jeu de Paume Museum, also aids the Monuments Men from occupied (and then liberated) France.

Herein lies the inherent problem that recent historical films grapple with: How close to the source material should the dramatizations hew? What's the right balance between presenting the true-to-life story as it happened, and presenting the story with a bit of dramatic license? In *The Monuments Men*, director Clooney and co-writer Grant Heslov veered more towards taking a dramatic license, while keeping some historical details and amalgamating multiple people into several ill-defined characters. The plot is straightforward enough, but the jumping back and forth is disjointed and jarring. Additionally, the attempt to mentally place the events of the film in the timeline of World War II may confuse younger audiences whose knowledge of the war comes from textbooks, lectures, and other films.

The Monuments Men can't quite find its sweet spot or where it stands in the pantheon of World War II movies. There are the humorous bantering moments and the sobering moments of World War II, but there is little acknowledgement of the shades of grey in war. The Allied troops are the good guys, the Nazis are the bad guys, and the French are ambivalent. Stokes is the leader with inspirational maxims, Granger is faithful and wants to do the right thing, German military officials snidely claim they were following orders, and Claire is hesitant, taking time to warm to Granger and his mission. But there's little backstory about the rest of the cast apart from their recruiting during an opening credit montage, and what is known can only be gleaned from conversations throughout the film—it's just not enough to fully connect with the characters. Additionally, there isn't enough time spent with Granger and Claire to show her warming up to the cause, and consequently her character development and emotional changes seem abrupt.

While the film could tackle the realities of the Holocaust, it merely breezes by them, taking pause for several sobering moments. The Holocaust is merely in the background, rearing its head at opportune moments to remind the protagonists of the root of the war and what the Allies are fighting for. But the main focus of "The Monuments Men"—while it is still a World War II film—is the art, rather than the millions who died in concentration camps.

To put it simply, *The Monuments Men* had the potential to be a meaningful and Oscar-worthy World War II film, but failed in that endeavor. On the surface, it has a recognizable cast and a story that understands the importance of art. But the film has little else to offer. It tries to ascribe a story to an aspect of history that doesn't fit the typical mold, and for that, it suffers. ■

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Best Reads

For patients and their friends

Rachel Urist, staff writer

At age 70, Letty Cottin Pogrebin was diagnosed with breast cancer. Now, four years later, she is a cancer survivor and author of *How to be a Friend to a Friend Who's Sick*. The book is a collection of interviews, observations, and philosophical ruminations on the perils and unexpected perks of treatment for this frightening illness. Surprised by the camaraderie she finds in the hospital waiting rooms, she interviews fellow patients. *How to be a Friend* is a helpful record

Letty Cottin Pogrebin

of the emotional roller coaster that cancer patients involuntarily ride.

She records her own and others' reactions to the words of well-meaning friends who misspeak as often as they console. She offers lists of dos and don'ts when confronting friends' illness. She presents the most helpful comments and questions, particularly when talking with friends who are in the throes of chemotherapy or similarly draining treatments. She suggests that instead of asking How are you feeling? one might enquire: "What are you feeling right now?" She makes the reader laugh – and gag – by repeating all too frequent statements, questions and exclamations, always offered with the best of intentions. The fear-ridden "OMIGOD!" is one of her particular pet peeves. Too often it signifies that the friend has mistaken frightened identification for empathy.

Other misapprehensions abound. People eager to show their compassion often say such things as "I know just how you feel!" Or they respond with "the same thing happened to me!" likening their own pain to that of the friend, and their own experience to that of the patient. In fact, such seeming compassion generally indicates that in their haste to commiserate, these friends forgot to listen. They are self-absorbed—or certainly self-referent. Pogrebin advocates silence in place of ill-chosen or ill-timed words. Just being with a sick or grieving person is far more helpful than empty platitudes. Or, she says wisely, choose traditional responses, such as "I'm sorry for your loss," or "Please accept my condolences," which are classic not cliché. She is wise to recognize the difference.

Noting that people tend to share personal experience in the face of like trials, she writes:

> *I'm not saying [that] people have lost their capacity to empathize with others, just that solipsism is insensitive and rude…. Someone with a hacking cough doesn't need to hear, "You think that's bad? I had double pneumonia." You can't compare the death of someone's child to the death of your elderly grandparent. The truest thing you can say to a sick or suffering friend is, "I can only try to imagine what you're going through." … Friendship can nourish, help, and heal but also disappoint and suffocate. With every interview I marveled at how thin and permeable is the membrane between good intentions and bad behavior.*

Pogrebin came to national attention in the early 1970s as part of the feminist vanguard. She collaborated with Gloria Steinem in launching *Ms. Magazine*, and she worked with Jewish feminists in initiating the Jewish women's movement, which saw groups across the country emerge to celebrate life's milestones in new ways. In 1991 she published *Deborah, Golda and Me*, a book about being female and Jewish in America today. I read it soon after its appearance. It left an indelible mark, particularly after reading the sentence in which she thanks her mother who, in dying young, forced the 15 year aspiring author to become self-reliant. While Pogrebin's mother is not one of the title figures (*Deborah, Golda and Me*), she has the spirit of the title's role models. Deborah, the biblical prophet, came to Pogrebin's attention when she was 12 and preparing for her bat-mitzvah. Pogrebin's haftorah featured Deborah, who made an indelible impression. Golda, of course, was Golda Meir. Pogrebin set her sights high.

How to be a Friend to a Friend Who's Sick is Pogrebin's tenth book. She is in that pantheon of public figures who have achieved professional success without sacrificing domestic fulfillment. She has been married to the same man for 50 years; they have three children, including twin daughters who became successful writers, and family has been key to her well-being. She writes of them with deep appreciation and affection.

This book should be on everyone's required reading list. It is as valuable to patients as it is to friends of patients. Gene Wilder, actor, comedian, writer, friend of Pogrebin and himself a cancer survivor, said: "I wish Letty's wonderful book had been available thirteen years ago when I had cancer. I would have given it to all of my friends and begged them to read it."

That these words come from Gene Wilder speaks volumes. He's a funny man. Pogrebin ranks comedy high on the list of activities one can share with an ailing friend. Watch reruns of old comedy shows together, or funny movies. Listen to comedians on tape. Tell jokes.

Continued on next page

UMS presents Israel Philharmonic Orchestra

San Slomovits, staff writer

The Israel Philharmonic Orchestra returns to Hill Auditorium, on Saturday, March 15, under the auspices of the University Musical Society. To respect Shabbat, the concert will begin at 8:45 p.m., 45 minutes later than the usual starting time for UMS concerts. This will be the eighth time that the UMS has presented the Israel Philharmonic in Ann Arbor. The IPO made their UMS debut in 1972 and they most recently performed here in 2004. This Ann Arbor concert will be the first stop on their 2014 US tour that will take them to 14 cities, including New York, Chicago, Miami and Boston.

Ken Fischer, president of UMS, says, "We're one of the few University presenters that have the opportunity to present the Israel Philharmonic. We are so pleased at UMS to have been able to, years and years ago, begin the tradition of bringing the great orchestras of the world to our community. And certainly the Israel Philharmonic, the Vienna Phil, and the Berlin Philharmonic are among the great orchestras of the world. When we bring in these orchestras, they're impressed that we're the smallest town, but we deliver the largest crowd."

Fischer recently learned of a 2012 film documentary, *Orchestra of Exiles,* about the history of the IPO, and suggested to Tilly Shames, director of University of Michigan Hillel, that Hillel bring the film to Ann Arbor around the time of the orchestra's visit. Shames was able to arrange a screening at Hillel for Wednesday, March 12, at 7 p.m. The screening will be open to the public free of charge.

The IPO's back-story is fascinating. It was formed in 1936 by the Polish violinist, Bronislaw Huberman. Huberman, an acknowledged virtuoso throughout Europe, was a firsthand witness to some of the early effects of Hitler's rise to power, one of them being that many Jewish musicians were forced out of major orchestras in Germany and all over Europe. Understanding that things would get much worse before they got better, Huberman enlisted the help of many prominent Jewish figures, among them Chaim Weizmann and Albert Einstein, as well as non-Jews such as famed conductors, Wilhelm Furtwangler and Arturo Toscanini, and convinced a number of his fellow musicians and their families to emigrate with him and form, what at first was called the Palestine Orchestra. By doing so, he is estimated to have saved more than a thousand people from the horrors that were to come. The Palestine Orchestra's first performance, on December 26, 1936 was conducted by Toscanini, and the orchestra was renamed the Israel Philharmonic Orchestra in 1948 after Israel attained independence.

Israel Philharmonic Orchestra

In the years since then, the IPO has hosted many of the finest soloists and played under the baton of most of the leading conductors of the 20th century, including Leonard Bernstein and Kurt Masur. But perhaps no single conductor has had as long and as powerful a connection with the orchestra as Maestro Zubin Mehta. Mehta, who, coincidentally, was born in 1936, the same year the IPO was founded, first conducted the IPO in 1961, when he substituted for an ailing Eugene Ormandy. He became the IPO's Musical Advisor in 1968 and was named its Music Director for Life in 1977. Maestro Mehta will conduct most of the concerts on the IPO's 2014 US tour, including its Ann Arbor appearance. (An interesting Michigan side note; Maestro Mehta's wife, the former Nancy Kovack, was raised in Flint and attended the University of Michigan. Kovack went on to become an actress, appearing in many TV and film roles in the 1960s and 70s. While at the UM, Kovack lived in the Martha Cook Residence. On one of the IPO's visits to Ann Arbor in the 1980s, UMS organized a reception at the Martha Cook Residence for the Mehtas and UM president, Jim Duderstadt and his wife, Anne.) (See photo.)

Arie Lipsky, Musical Director of the Ann Arbor Symphony, who was born and raised in Haifa, has many memories of the IPO. "In Israel we don't call it the Israel Philharmonic Orchestra," he says laughing. "It's just called 'The Philharmonic.' There's only one orchestra called that. It's so historic. It's only when they go abroad that it's called The Israel Philharmonic Orchestra, because there are so many other orchestras in Israel. It's the orchestra that has represented Israel at every important occasion. They're known for their sound, especially their string sound, it's so silky and rich, and of course always played from the heart."

Lipsky went on to recall some of his early memories of the orchestra. "I got to know the orchestra at a very young age because my second cello teacher, Zvi Harell, was prinicpal cellist of the Philharmonic for many years. Each time the orchestra came to Haifa, he stayed overnight at a hotel and I used to get a lesson. He would give me tickets, so I saw them as a kid many times. I saw some historical concerts, including with Jascha Heifetz, Rubinstein, Piatigorsky, all the big soloists who came to Israel. By the way, my wife, Rachel, when she was a child, studied with the principal clarinet player of the Philharmonic. So we have a lot of family connections there."

The IPO's program for their Ann Arbor visit, and for most of the dates on their US tour, is the Bruckner Symphony #8 in C Minor. It is the composer's final symphony and is nearly an hour and a half in length. Ken Fischer says, "The Bruckner is a very special work, worthy of being the only piece on the program for the evening." Arie Lipsky says he has never conducted the Bruckner but has played it several times when he was principal cellist of the Buffalo Philharmonic. "Bruckner was an organist and you can just hear that in this Symphony. You could call him a Romantic Minimalist, because he's taking small motifs and building them up into this huge crescendo. He's one of those composers that if you hear a piece for just two minutes, you know, it's very clear its Bruckner. The 8th Symphony in monumental, very, very impressive." Avi Shoshani, the IPO's Secretary General, adds that the orchestra has performed the Bruckner many times in its history. "It is one of the most favorite symphonies of our music director (Zubin Mehta) and ourselves." ■

Orchestra of Exiles, a film about the history of the Israel Philharmonic Orchestra, will be shown at U-M Hillel on Wednesday, March 12, at 7 p.m. The screening is open to the public, free of charge.

UMS will present the Israel Philharmonic Orchestra in concert at Hill Auditorium, on Saturday, March 15, at 8:45 p.m. For ticket information, call 764-2538.

(left to right) Jim Duderstadt, Zubin and Nancy Mehta, and Anne Duderstadt at U-M in the 1980s

For Patients and their friends, continued from previous page

Pogrebin tells several of the jokes that particularly appealed to her during her courses of treatment. Some of the jokes are very Jewish. Indeed, Pogrebin, who grew up in an observant Jewish home, has a keen Jewish sensibility and an erudition that is both impressive and typical of Jews educated in traditional families. Among yarns spelled out in the book is the following oldie-but-goodie. It is cited here because it eased Pogrebin's pain at one of her lowest points—as funny stories will, no matter how many times we've heard them. It may not rouse chortling, but it will bring a smile.

Billy Joe, an Alabama good ol' boy, who took to his bed with a nasty cold. Guaranteeing it would make him feel better, his friend, Hershel, a Brooklyn Jew, brought him a container of chicken soup with matzoh balls. Billy Joe tentatively spooned up some broth with a wedge of the matzoh ball, chewed it, swallowed it, smiled approvingly, and then finished the soup to the last drop. "Great balls," he said. "What do you Jews do with the rest of the matzoh?"

She includes the one told by someone who's friend was losing his memory. He entertained the friend by proposing a message: "If you have short-term memory loss, press nine. If you have short-term memory loss, press nine. If you have short-term memory loss, press nine."

In calling up memories, Pogrebin invites us to see the breadth and depth of her friendships. She seems to know everyone. Her intimates range from renowned literati to political darlings to Hollywood celebrities to familiar janitors in the buildings she frequents. Her contacts in the waiting room of Memorial Sloane Kettering's cancer center criss-cross society's social grid. She responds to everyone with equal warmth and humanity.

Except when she doesn't. She is unafraid to face the more shameful episodes of her life. She cites the time when her friend's child, terminally ill, was hospitalized, and the author could not visit. Her anxieties, triggered by the associations of her own mother's illness years earlier, kept her away. She chides herself for that lapse but recognizes that, when all is said and done, we are human. We must forgive ourselves our lapses and not let them dictate future behavior, just as we must overlook the verbal malapropisms of would-be helpers – but learn to steer clear of them.

This is where it becomes clear that Pogrebin's book is not just for healthy friends, but for patients, too. In sharing her experience of patienthood, she underscores the need to protect one's fragile world during a time of illness and uncertainty. Some friends are better shunned. The old trust may or may not reinstate itself, but as long as one's energies must be focused on getting well, certain courtesies may be ignored. This book is a quick read, funny, frank, honest, and written with disarming charm. ■

Jewish Women's Circle Shabbat cooking classes

Mae E. Sander, special to the WJN

Challah making starts when you feel the temperature of the water, watch the bubbles rise in the proofing yeast, smell the yeasty aroma, and feel just how sticky the dough should be. How to bake a challah was the first of four classes offered

last January under the leadership of Esther Goldstein. As participants from the Jewish Women's Circle stirred and kneaded their dough under her guidance, she also provided insights into the spiritual and Biblical connections that come from baking challah. The women shared their memories of Shabbat foods, of mothers who baked bread, and of one family who still used a challah cover their now-adult daughter had made in kindergarten.

When the dough was ready, Goldstein demonstrated how to form a 4-strand braid, creating a beautifully-shaped loaf, and then helped everyone to wrap up their dough to take home, allow time for complete rising, and finally braid a loaf to be baked in her own oven. She explained how either the formed dough or the baked loaves can be frozen, avoiding a rush to bake just before Shabbat.

"On a Shabbat table, we have two loaves of bread, " Goldstein explained. "These represent the two portions of manna that the Jews in the wilderness gathered for Shabbat. We braid 3, 4, 6, or 12 strands to remember the twelve loaves on the Showbread Table in the Temple, one for each of the 12 tribes. The loaves can be any size. We put a cover over the two loaves so that they won't feel neglected when we make Kiddush with wine before blessing these loaves."

The blessings over wine and challah begin each Friday-night Shabbat meal. Thus, this challah baking lesson was the first of four Shabbat cooking classes held for the Jewish Women's Circle of Washtenaw County in January of this year.

At the second class Shternie Zweibel demonstrated how to prepare several dishes that are appropriate to begin the Shabbat meal after the blessings. Zweibel's family's Shabbat favorite is baba ghanoush, the familiar garlic-flavored eggplant spread that can be eaten with the challah. She also demonstrated quick-cooking couscous or quinoa salad, and another eggplant salad called Red Eggplant. Participants chopped vegetables for the demos and tasted samples of each one of these dishes.

Goldstein described how to make other pre-dinner dishes. She explained how she cooks her favorite brand of frozen gefilte fish to make several variations, and how she makes a cucumber salad. She offered samples of these dishes that she had prepared before the class.

"On Shabbat," says Goldstein, "we have a weekly event where food helps us to create a community. We have the smell of food, the sight of burning candles, and the sound of Kiddush that allows us to make l'chaim. We set a royal table with wine, fish, meat, and challah. Shabbat is a mitzvah. It is a sign we are all connected as Jewish people to God. Making it special includes having children and guests reflect on the past week."

The main course of a Shabbat dinner traditionally includes some type of kugel, chicken or chicken soup, and possibly other side-dishes. Four kinds of kugel thus were the subject of the third Shabbat cooking class. A large challah-and-spinach kugel was ready when class began, and the first activity was tasting it and learning the recipe from Goldstein. Apple kugel with fresh apples and apricot preserves was next, followed by classic potato kugel and a Yerushalmi kugel made with noodles, sugar,

and pepper. With help from a few volunteers to peel potatoes, onions, and apples, Zweibel demonstrated how she makes each of these, using recipes from the cookbook series *Kosher by Design* and from a fundraising cookbook from a Hebrew school.

The "grand finale" of the four week series showed how to make chicken soup with lots of vegetables and matzoh balls and then a surprise dessert: a chocolate trifle. Gail Epstein, another of the JWC organizers, summarized the four cooking classes thus: "The purpose of these classes is to debunk the myth that Shabbat preparation is a chore. Making Shabbat easier and more reasonable has been our goal: to help you develop a sense of flavors and seasonings. Many of these Shabbat foods can be made ahead of time, rather than in a rush. Challah can be baked and frozen; baba ghanoush and other spreads can keep in the refrigerator. Shabbat is a special time of week, but the preparation doesn't need to be difficult."

The Jewish Women's Circle provides an opportunity for Jewish women to meet new friends, socialize, and truly discover the power of the Jewish Woman. Meetings througout the year offer innovative workshops, lectures, and creative activities. It is open to all women, no affiliation necessary. To learn more, contact Esther Goldstein, esther@jewmich.com or join the Facebook group "Jewish Women's Circle of Washtenaw County." ■

Recipes by Esther Goldstein and Shternie Zweibel

Cucumber salad

2 English cucumbers sprinkled with 1 Tablespoon of kosher salt
Optional: grated carrot shreds and/or thinly sliced red pepper and/or thinly sliced red onion

Dressing:
½ cup white vinegar, ½ cup lemon juice, or ½ cup total combination of both
scant ½ cup sugar

In large bowl leave salted cucumbers for an hour or more. Water will be drawn out of cucumbers, drain it off. Cucumbers may be peeled, partially peeled, or left unpeeled as you prefer.

Toss dressing, cucumbers, and your choice of other vegetables to taste.

Red eggplant

2 eggplants cut in strips, skin on
1/3 cup oil
1 or more cloves of crushed garlic
1 and ½ diced onions
½ jalapeno pepper, diced, without seeds, or pepper flakes (optional)
2/3 cup catsup

Heat oil in large frying pan or wok. Add garlic, cook until it starts to brown. Add peppers and onions and cook briefly. Add eggplant, stir into pan. Cook approximately 15 minutes until eggplant begins to soften, stirring frequently. Add more oil if needed, but eggplant doesn't need to be saturated with oil. Add catsup—the mixture should look red. Cover and cook for around 45 minutes until soft.

This dish lasts for around 2 weeks in the refrigerator.

Baba ghanoush

1 eggplant
7 cloves of garlic
2 tsp salt
6 heaping tablespoons of mayonnaise

Pierce the eggplant with a knife to prevent it from exploding in the oven. Bake at 350° for 45 minutes. Then put under the broiler until the eggplant is blackened and smells burned. Different ovens require different times for this: you will have to watch it carefully to learn how your oven works.

In food processor crush garlic very fine. Split the eggplant and add the insides, not the blackened skin, to the food processor. Pulse a few times. Add mayo and process briefly, leaving some of the texture intact.

Cous cous or quinoa salad

This is more a set of suggestions than a recipe, which you can change to your taste and according to what you have on hand.

First, cook cous cous or quinoa according to package directions. Add vegetables or fruits that you like—all should be diced to small size. Suggestions:

canned corn

chopped red pepper, red onion, scallions

chopped fruit

craisins, dried cherries, mixed nuts

Toss with dressing made from olive oil, vinegar, salt, pepper, and soy sauce

Challah and spinach kugel

½ loaf of challah (around ½ pound of bread) in pieces
2/3 pounds frozen chopped spinach (1/3 of a 2 lb package)
3 eggs
10 cloves garlic
2 medium onions
1/4 cup oil
2 teaspoons salt

Soak the bread in water; before using it, wring out all the water, mix with the spinach. Fry the onions and garlic in the oil. Mix all ingredients together and place in greased 9" by 13" pan. Bake for 1 and ½ hours at 375 degrees.

Note: You can buy frozen spinach that is verified to satisfy kosher rules.

Gefilte fish five ways

Gefilte fish ready to cook is available in frozen loaves from Hiller's. This is preferable to the fish purchased in jars. Esther Goldstein's variations for cooking the fish loaves:

To make fish patties: Completely defrost the fish loaf. Chop fish and mix with egg, matzah meal, and spice. Form patties and fry in a skillet. Serve with horseradish.

To make fried slices: Defrost and slice the loaf into 10-12 slices. Dip in egg and panko breadcrumbs. Fry in a skillet. Serve with horseradish

To boil with broth: Use a large pot with plenty of water and a variety of vegetables. First, semi-defrost the loaf and loosen the parchment paper so that the loaf can expand – leave plenty of room in the pot. A large pot can accommodate 2 loaves.

For broth, place in the water: 1/4 cup sugar, dash of pepper & garlic salt, 2 carrots and a good-sized onion cut in pieces. Bring this to a boil before adding the partially-wrapped fish. Let broth & fish simmer for 1½ hours. Cool, slice the loaf into 10-12 slices, garnish with carrot slices, and serve with horseradish.

To bake with broth: Remove the parchment from partially-defrosted loaf, put water and all other ingredients as above in a pot with a tight lid, and bake covered in the oven for 2 hours at 350 degrees. Serve as for boiled fish.

To bake with tomato sauce: Place unwrapped, partially-defrosted fish in pot with tight lid, add 1 jar of marinara sauce, bake covered for 2 hours at 350 degrees. Slice fish and serve with the sauce.

Note: Eating horseradish is one of the traditions that Jews learned in the many lands where they have lived. There is no other reason to eat horseradish with fish than that it tastes good. It enhances the food: a basic to Shabbat

Calendar

March 2014

Saturday 1

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9:30 a.m.

Bat Mitzvah: TBE. 10–11:30 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 2

6th Grade Bar/Bat Mitzvah Series: BIC. Yad Project. 9:30 a.m.

Meeting: BIC. Social Action Committee. 10:30a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Evenings in the Library: TBE. 6–7:30 p.m.

High School Shir Chadash Café: TBE. 7:30–9 p.m.

Monday 3

Torah Trop Classes: TBE. Noon.

Shalom Gever: TBE. 4:30–8 p.m.

Open House: BIC Keshet. 6 p.m.

Men's Torah Study: TBE. 7:30 p.m.

Tuesday 4

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. Meet at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367. 1:30 p.m.

Hebrew 104: TBE. 5 p.m.

Musical Meditations: TBE. 5:30–6:15 p.m.

Art Class: Introducing the Collage: JCC. The collage is an assembled work of art using bits, pieces, and cutouts of materials glued to a board, panel, or canvas support. Students will learn how to create and construct their own work. No experience necessary. For those 16 years of age and above. $30/ JCC members; $35/non-members. Materials included. For information, contact karenfreedland@jccfed.org or phone 971-0990. 7–8:30 p.m. *Also March 11 and 18.*

"Peoplehood and Its Role and Significance in Jewish Life:" BIC. 8 p.m. *Also March 11, 18 and 25.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 5

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8 p.m.

Hebrew 101: TBE. 5:30–6:30 p.m.

Hebrew 103: TBE. 6:30–7:30 p.m.

Thursday 6

Back Door Food Pantry: TBE. 4 p.m.

Thursdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members; 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 10 a.m. Current Events with Heather Dombey at 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5/per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Talmud Study Group–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 7

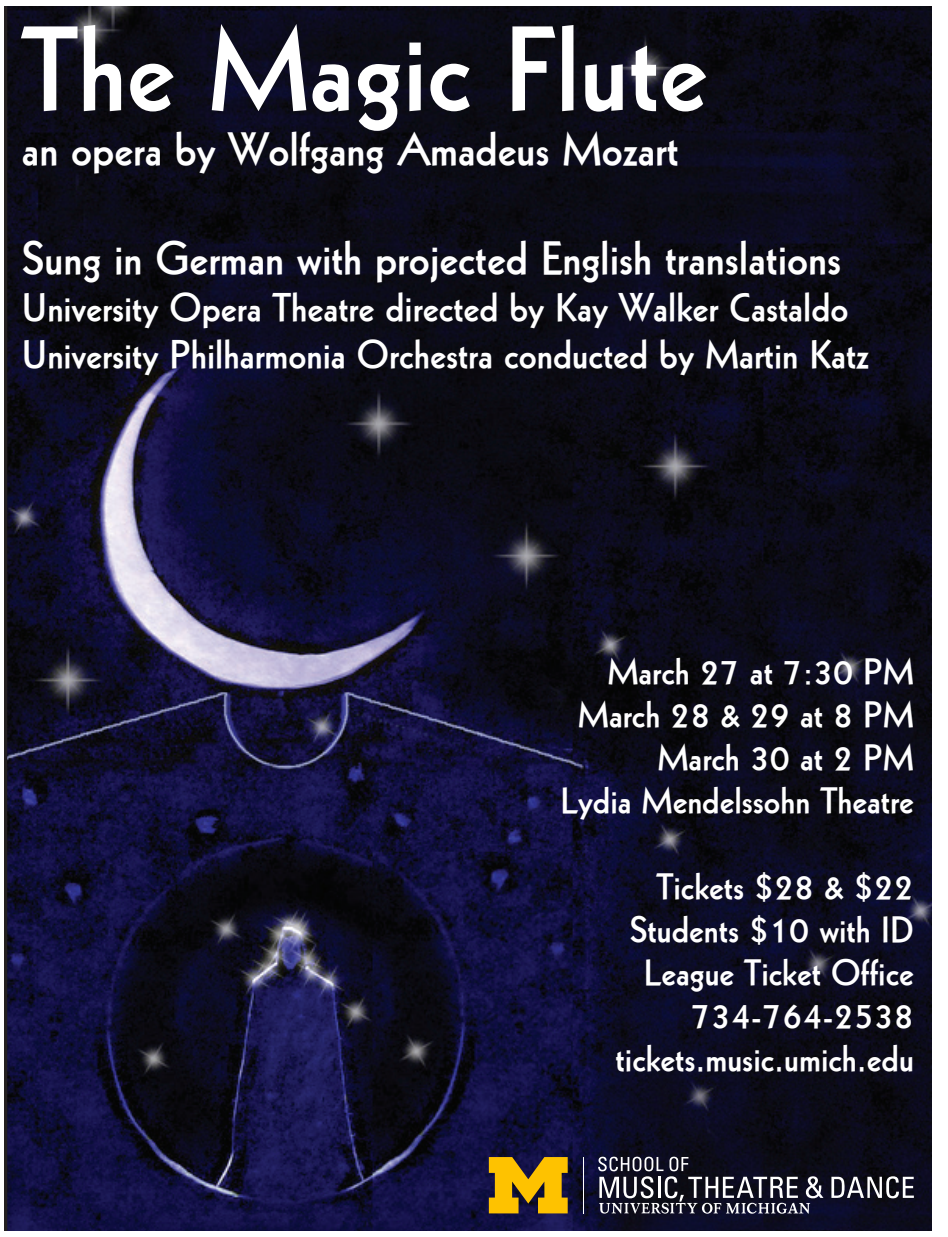
Rabbi Levy's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Yiddish Group: JCC. Drop-in class. 1:30–3 p.m.

First Friday Shabbat: Jewish Cultural Society. Held in all of the lounges at the JCC. The cost of dinner is $10/person or $25/family of 4. Please RSVP online at www.jewishculturalsociety.org/holiday-a-shabbat-observances.html. 6:30 p.m.

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service with TBE/STC Pulpit Switch and with Kol Halev at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*


The Magic Flute
an opera by Wolfgang Amadeus Mozart
Sung in German with projected English translations
University Opera Theatre directed by Kay Walker Castaldo
University Philharmonia Orchestra conducted by Martin Katz
March 27 at 7:30 PM
March 28 & 29 at 8 PM
March 30 at 2 PM
Lydia Mendelssohn Theatre
Tickets $28 & $22
Students $10 with ID
League Ticket Office
734-764-2538
tickets.music.umich.edu
SCHOOL OF MUSIC, THEATRE & DANCE
UNIVERSITY OF MICHIGAN

Calendar

Saturday 8

Jewish Parenting Workshop: TBE. 8:30–9:45 a.m.

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Services: BIC. 6th Grade Shabbat Morning at 9:30 a.m. Tot Shabbat at 11:15 a.m. Mini Minyan for K-2nd Grade at 11:15 a.m.

Shabbat Morning Service: AARC. Participative community service integrates traditional liturgy with music, chanting and contemporary English readings. Includes Torah service and discussion. Led by Rabbi Michal Woll. Meets at the JCC. For more information, call 845-2361 or email Rabbi Michal at ravmichal@aarecon.org. 10 a.m.– noon.

B'nai Mitzvah: TBE. 10–11:30 a.m.

Jewish Parenting Workshop: TBE. 11 a.m.–12:15 p.m.

Shabbat services: *See listing at end of alendar.*

Sunday 9

Planning Session: BIC Men's Club. 9:30 a.m.

Executive Committee Meeting: BIC. 9:30 p.m.

Education Committee Meeting: BIC. 11 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty of Judaism. 10:30 a.m. *Every Sunday.*

Pulpit Switch: TBE. TBE and STC Pulpit Switch. 10:30 a.m.–Noon.

Making a Hagaddah to Fit Your Family: TBE. In the TBE Library. 6–7:30 p.m.

Evening Minyan: BIC. Moves to new time. 7:30 p.m.

Monday 10

School's Day Out Program: JCC. Featuring field trip to University of Michigan Football Stadium. Participants will see the press box, a special fan suite, and the locker room and they'll also get to step out onto the field. 7:30 a.m.–4 p.m. with aftercare until 6 p.m. for an additional fee. $40/JCC members ($4 off for siblings) amd $65/non-members. For information or to register, email ethankrasnow@jccfed.org or phone 971-0990.

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Torah Trop Class: TBE. Noon.

Shalom Gever: TBE. 4:30–8:30 p.m.

Keshet Classes: BIC. 6 p.m.

Leading From the Inside Out: TBE. 7–8:30 p.m.

Tuesday 11

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

"The Litvak Jewish Music Tradition:" UM Frankel Center. Presented by Dmitry Slepovitch of The New School. Michigan Union, Pendelton Room, 530 South State Street. For information, see www.lsa.umich.edu/judaic/events. 4–6:30 p.m.

Hebrew 104: TBE. 5 p.m.

Musical Meditations: TBE. 5:30–6:15 p.m.

Art Class: Introducing the Collage: JCC. 7–8:30 p.m. *See March 4.*

"Peoplehood and Its Role and Significance in Jewish Life:" BIC. 8 p.m. *Also March 18 and 25.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 12

Lunch and Learn: BIC. Noon.

Shalom Gever: TBE. 4:30–8:30 p.m.

Hebrew 101: TBE. 5:30–6:30 p.m.

Hebrew 103: TBE. 6:30–7:30 p.m.

Women's Torah Study with Cantor Rose: TBE. For information, contact cantorannie@gmail.com. 7 p.m.

Thursday 13

Thursdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 10 a.m. Current Events with Heather Dombey; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Blood Pressure Screening: JCC Adult Program. Nurses from CARE Response visit the JCC on second Thursday each month to provide free blood pressure screenings and information on staying healthy. No RSVP required. 12:30 p.m.

Presentation: JCC Adult Programs. Eastern Michigan University professors Jeff Bernstein and Marty Shichtman, and their students, will discuss their experiences traveling throughout New York, Philadelphia and Washington as they explored their Jewish heritage. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990. 1 p.m.

Back Door Food Pantry: TBE. 4 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5/per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Talmud–Jewish Civil War: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 14

Rabbi Levy's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Ann Arbor Orchestra: JCC. Chamber Series performance at 1:30 p.m. preceded by dessert served at 1 p.m. $10 per person. For information, email karenfreedland@jccfed.org or phone 971-0990.

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Yiddish Group: JCC. Drop-in class. 1:30–3 p.m. *Ongoing.*

Shabbat Services for Young Families: TBE. Tot Shabbat at 6 p.m. Tot Dinner at 1:30 p.m. Popsicle Oneg follows. Shabbat Service with Kol Halev and Adult Bar Mitzvah at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 15

Torah Study with Rabbi: TBE. 8:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Purim Programs: TBE. 5th Grade Purim Shpiels from 9:30–10:15 a.m. and from 11:45 a.m.–12:30 p.m. Megillah Reading from 5–6 p.m. Purim Carnival from 5:30–8 p.m.

Bat Mitzvah: TBE. 10–11:30 a.m.

3rd Grade Family Program: TBE. 10–11:30 a.m.

Purim Celebration: BIC. "Live from Beth Israel, It's Saturday Night!" 8:30 p.m.

Grand Gala Purim Celebration: Chabad. Megillah reading, gragars for everyone, Purim Shpiel, all-you-can-eat Hamantashen, dancing, singing, food, drinks, door prizes, raffles. 8:30 p.m.

Purim Party: TNT TBE. Off-site from 9 p.m.–12 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 16

Purim Services: Chabad. Morning services with Megillah reading. 9 a.m.

Gan Katan: BIC. 10:30 a.m.

Middle School Shir Chadash Café: TBE. 2 p.m.

Purim Shaharit and Megillah Reading: BIC. 9 a.m.

Purim Carnival: BIC. 11 a.m.

Purim Celebration: AARC. Catered lunch and communal reading of the Megillah held at the JCC. Participants encouraged to wear crazy costumes and enter their Hamantaschen in the bake-off. Meal is $10 per person with discounts for those who reserve in advance and/or who dress in costume. No charge for those ages 5 and under. Reservations appreciated. Phone 445-1910 or email Jennifer Cohen via www.aarecon.org/contact-us. 11:30 a.m.–2 p.m.

Purim Meal and Program: Chabad. Full course meal at 5:30 p.m. at the JCC and program for adults and children including a reading of the Megillah. 5:30 p.m.

Purim Mixology Party: RUACH/Renaissance Group of TBE. Off-site at 6 p.m.

Monday 17

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Torah Trop Class: TBE. Noon–1 p.m.

Shalom Gever: TBE. 4:30–8 p.m.

Keshet Classes: BIC. 6 p.m.

Leading From the Inside Out: TBE. 7–8 p.m.

Men's Torah Study: TBE. 7:30–9 p.m.

Tuesday 18

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. Held at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367. 1:30 p.m.

Belin Lecture in American Jewish Public Affairs: Frankel Center. 24th Annual Belin Lecture. "The Jewish Cold War: Anxiety and Identity in the Aftermath of the Holocaust," presented by Susan Glenn, University of Washington. University of Michigan Palmer Commons, Forum Hall, 100 Washtenaw Avenue. For more information, see http://www.lsa.umich.edu/judaic/events. 4 p.m.

Hebrew 104: TBE. 5–6:15 p.m.

Musical Meditations: TBE. 5:30–6:15 p.m.

Spirituality Book Club: TBE. Evening session of book club will focus on *Witnesses to the One: The Spiritual History of the Sh'ma,* by Rabbi Joseph B. Meszler. Contact Cantor Rose at cantorannie@gmail.com for details. 7:30–8:30 p.m.

Art Class: Introducing the Collage: JCC. 7–8:30 p.m. *See March 4.*

"Peoplehood and Its Role and Significance in Jewish Life:" BIC. 8 p.m. *Also March 25.*

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday*.

Wednesday 19

Lunch and Learn: BIC. Noon.

Mahj: TBE. Off-site. 1–3 p.m.

Shalom Gever: TBE. 4:30–8 p.m.

Hebrew 101: TBE. 5:30 p.m.

Hebrew 103: TBE. 6:30–7:30 p.m.

Board Meeting: BIC. 9 p.m.

Thursday 20

Thursdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 10 a.m. Current Events with Heather Dombey; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Spirituality Book Club: TBE. Lunchtime session of book club will focus on *Witnesses to the One: The Spiritual History of the Sh'ma,* by Rabbi Joseph B. Meszler. Contact Cantor Rose at cantorannie@gmail.com for details. Noon–1 p.m.

Back Door Food Pantry: TBE. 4 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5/per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Talmud–Jewish Civil War: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions

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Calendar

in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 21

Rabbi Levy's Lunch and Learn: TBE. Informal discussion. Participants are welcome to bring lunch. 12:30–1:30 p.m.

Yiddish Group: JCC. Drop-in class. 1:30–3 p.m. *Ongoing.*

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service–Bring a Friend and Middle School Shir Chadash Sing the Beatles at 7:30 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 22

Torah Study with Rabbi: TBE. 8:50 a.m.

B'nai Mitzvah: TBE. 10–11:30 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at end of calendar.*

Sunday 23

Yom Hashoah Candle Packing: BIC Men's Club. 9:30 a.m.

Beth Israel Café: BIC Women's League. 9:30 a.m.

Red Cross Blood Drive: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Every Sunday.*

Education Committee Meeting: BIC. 11 a.m.

Sunday Brunch Concert Series: JCC. Featuring the Dexter Orchestra Ensemble, founded in 2005 with 30 members and now grown to over 80. Conductor Tony Elliot, UM professor of cello leads chamber groups who perform music that ranges from baroque to modern. $10/JCC members; $12/non-members. Reservations required via email to karenfreedland@jccfed.org or by phone at 971-0990. 11 a.m.

Youth Choir Concert and Ice Cream Party: TBE. 2–3:30 p.m.

Symposium on "Food, Land and Justice: A Jewish Perspective:" AARC. Cosponsored by Pardes Hannah, TBE, BIC and JCC. This symposium will explore connections of contemporary food consciousness to Jewish traditions and text related to Shmita, agricultural, land and labor practices. Dr. Oren Hesterman, author of *Fair Food* and president of Fair Food Network, will deliver keynote speech. Breakout sessions and discussions. For information, contact Idelle Hammond Sass at hammond_sass@msn.com or leave phone message at 445-1910. 2–5 p.m.

Evening in the Library: TBE. 6–7:30 p.m.

Adult B'nai Mitzvah Class: TBE. 7:45–9 p.m.

Monday 24

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Torah Trop Classes: TBE. Noon.

Shalom Gever: TBE. 4:30–8 p.m.

Keshet Classes: BIC. 6 p.m.

Leading From the Inside Out: TBE. 7–8:30 p.m.

Sit n' Knit: TBE Sisterhood. Off-site from 7:30–8:30 p.m.

Tuesday 25

Tuesdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. Games and Activities including mahjong and quilting; 1 p.m. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

Yiddish Tish (Yiddish Conversational Group): All ages and levels welcome including UM and non-UM participants. 1:30 p.m. at Beanster's Café, ground floor of UM Michigan League. For information, call 936-2367.

Hebrew 104: TBE. 5–6 p.m.

Musical Meditations: TBE. 5:30–6:15 p.m.

Yiddish Movie Night: UM Frankel Center. Showing of *Our Children*. 202 S. Thayer Street, Room 2022 Thayer. For information, see http://www.lsa.umich.edu/judaic/events. 6 p.m.

"Peoplehood and Its Role and Significance in Jewish Life:" BIC. 8 p.m.

Tea and Torah on Tuesday—for Women: Chabad. Reading the Torah may be easy, but understanding it is no simple matter. Study the text in the original, with the classical Rashi commentary. 8 p.m. *Every Tuesday.*

Wednesday 26

Lunch and Learn: BIC. Noon

"Poetry and War: Vilnius Cityscape in Translation:" UM Frankel Center. Presented by Laimonas Briedis of Vilnius University. Room 1636, UM School of Social Work Building, 1080 East University Avenue. For information, see http://www.lsa.umich.edu/judaic/events. Noon.

Shalom Gever: TBE. 4:30–8 p.m.

Hebrew 101: TBE. 5:30–6:30 p.m.

Staff Appreciation Dinner: BIC BIRS. 6 p.m.

Hebrew 103: TBE. 6:30–7:30 p.m.

Thursday 27

Thursdays at the JCC: JCC Adult Programs. Join Diane Dahl for Callanetics featuring muscle firming through stretching exercises synchronized to music. $12/members; $14 non-members. 9:30 a.m. Energy Exercise with Maria Farquhar. $4 per session or 3 sessions per month for $10; 10 a.m. Current Events with Heather Dombey; 11 a.m. Homemade Dairy Lunch Buffet. $3 per person; Noon. For information, contact rachaelhoffenblum@jccfed.org or phone 971-0990.

"Talmudic Depictions of Mothers: What Do They Tell Us About The Rabbis?" UM Frankel Center. Presented by Marjorie Lehman, Frankel Fellow. 202 South Thayer Street, Room 2022 Thayer. For more information, see http://www.lsa.umich.edu/judaic/events. 12:15 p.m.

Back Door Food Pantry: TBE. 4 p.m.

Israeli Dancing: JCC. Easy and oldies from 7:30–8:30 p.m. Intermediate and requests from 8:30–10 p.m. $5/per class. Students and children free. Learn the latest Israeli dances, line dances, mixers and more. Families welcome. *Thursdays.*

Mahj: TBE. Held off-site. 7:30–9:30 p.m.

Talmud–Jewish Civil War: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following the intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study of the original Talmud tractate. 8 p.m. *Every Thursday.*

Friday 28

Rabbi Levy's Lunch and Learn: TBE. 12:30–1:30 p.m.

Yiddish Group: JCC. Drop-in class. 1:30–3 p.m. *Ongoing.*

Shabbat Services for Young Families: TBE. Tot Shabbat at 6:00 p.m. Tot dinner at 6:30 p.m. Popsicle Oneg follows. Shabbat Service–Family Service honoring 5th Grade with Middle School Shir Chadash at 7:30 p.m.

Fourth Friday Shabbat: AARC. Musical Kabbalat Shabbat services are held at the JCC and are led by Rabbi Michal Woll. Services followed by a vegetarian potluck dinner. Pizza nosh for children before services at 6 p.m. and childcare provided during services from 6:15 – 7:30 p.m. Reservations requested for pizza and childcare. Call 445-1910 or email Jennifer Cohen via www.aarecon.org/contact-us. 6–10 p.m.

Friday Night Shabbat Dinner: BIC. 6:45 p.m.

"Reading In and Reading Out: Different Paths, One Torah:" BIC. Presented by Rabbi Robert A. Harris, BIC Rosenberg Scholar-in-Residence. 8 p.m.

Saturday 29

Torah Study with Rabbi: TBE. 8:50 a.m.

B'not Mitzvah: TBE. 10–11:30 a.m.

Kiddush Luncheon: BIC. 12:15 p.m.

"Did Moses Write the Torah:" BIC. Presented by Rabbi Robert A. Harris, BIC Rosenberg Scholar-in-Residence. 1 p.m.

Mincha and Scholar-in-Residence Reception: BIC. Mincha at 6:30 p.m. followed by reception at 7 p.m.

Kids' Night Out: JCC. Kids will spend a Saturday night with crafts, games, a movie, pizza and dessert. $10/JCC members; $15/non-members. RSVP by phone to 971-0990. For information, email ethankrasnow@jccfed.org. 6:30–10 p.m.

"Christians and Jews Reading Scripture:" BIC. Presented by Rabbi Robert A. Harris, BIC Rosenberg Scholar-in-Residence. 7:30 p.m.

Shabbat services: *See listing at end of calendar.*

Sunday 30

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidism and discover the beauty and depth of Judaism. 10:30 a.m. *Every Sunday.*

Kol Halev Concert: TBE. "Yiddish and Sephardic Gems" from 3–4:30 p.m.

Passover Sale: TBE Sisterhood. 3–7:30 p.m.

Monday 31

English as a Second Language Daily Classes: JFS. Ongoing class from 9 a.m.–noon on Mondays–Fridays and 1–3 p.m. on Mondays–Thursdays at Jewish Family Services, 2245 South State Street. For more information, contact JFS at 769-0209 or email jessica@jfsannarbor.org. *Ongoing.*

Torah Trop Class: TBE. Noon–1:30 p.m.

Shalom Gever: TBE. 4:30–8 p.m.

Women's Torah Study with Cantor Rose: TBE. 7:30 p.m.

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Learners' Service held first or second Saturday each month at the JCC from 10 a.m.–noon. Discussion-based format with changing topics, focusing on historical, geographical, and political traditions of different parts of traditional service each month. Regular morning service generally held on the second or third Saturday each month at the JCC from 10 a.m.–noon. Traditionally based, with music plus a lengthy Torah discussion. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Frequently listed iphone numbers and addresses of organizations:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
P.O. Box 7451, Ann Arbor 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

March 7	**6:08 p.m.**
March 14	**7:16 p.m.**
March 21	**7:24 p.m.**
March 28	**7:31 p.m.**

Vitals

Mazel tov

Terri Ginsburg and Jeffrey Spoon on the birth of their granddaughter, January 21.
Jill Cohen on the birth of her granddaughter, January 28.
Macy Field, on her bat mitzvah, March 1.
Avi Gurfinkel, on his bar mitzvah, March 8.
Jackson Roberts, on his bar mitzvah, March 8.
Maya Grekin, on her bat mitzvah, March 15.
Ari Mabry, on his bar mitzvah, March 22.
Julian Reinhart, on his bar mitzvah, March 22.
Sophie Greenberg, on her bat mitzvah, March 29.
Emma Weingarden, on her bat mitzvah, March 29

Condolences

Levana Aronson on the death of her mother, Doreen Shaharabany.
Julius Cohen on the death of his wife, Loretta Rosalie Cohen.
Evan Mirsky, on the death of his aunt, Jeanette Morgenstern, January 10.
Ellen Offen, on the death of her mother, Edith Lipman, January 11.
John Weiss on the death of his mother Fae Weiss, January 14.
Alan Lampear on the death of his father, Harold Lampear, January 16.
Kathy Rhodes, on the death of her aunt, Eva Mendelsohn, January 28.
Noreen DeYoung, on the death of her father, and Jessica DeYoung Kander on the death of her grandfather, Robert David Horowitz, January 30.
Sherri Peller on the death of her sister-in-law, Esther Finkelstein, February 5.

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Bringing light, , continued from page 3

This extremely important educational opportunity is titled, "Bringing Light to a Dark Crime: A Conversation about Human Trafficking in the United States." It features very special guest speakers: Bridgette Carr, JD, who directs the Human Trafficking Clinic at the University of Michigan, Susan Lucas, an FBI Special Agent, and Lisa Markman, MD, whose clinical interests include child maltreatment, including physical and sexual abuse and neglect. The event will take place in the South Hall Room 1225 of the Michigan Law School; there is no charge and it is open to the entire community. To register for this event: www.jewishannarbor.org. For more information about this important event, contact Mimi Weisberg, mimi@jewishannarbor.org.

Bridgette Carr

Members of the Maimonides Society Steering Committee include Jon Trobe, MD; Barry Nemon, MD; Julie Stein Perry, MD; Jeff Barnett, MD; Renee Pinsky, MD, Maimonides Honorary Chairman; Henry Appelman, MD; and Cardozo Society co-chairs Joan Lowenstein, JD and Jerold Lax, JD. Bridgette Carr, JD, who directs the Human Trafficking Clinic at the University of Michigan, Susan Lucas, an FBI Special Agent, and Lisa Markman, MD ■

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Join Us Saturdays for Sólet!
Sólet (pronounced 'show-let'), known as Cholent in Yiddish, was adapted by Jews living in Hungary to conform with Jewish laws that prohibit cooking on the Sabbath. Families would bring their Sólet pots to village bread bakers to be placed in their wood-fired ovens before sunset on Friday to bake all night.
Enjoy a hot, hearty lunch with this stew of beans, barley and smoked meat, spiced with Hungarian paprika. Stop in for a taste!
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JCC CAMPS

JUNE 23 - AUGUST 15, 2014

CAMP RAANANA

Camp Keshet

The premier Jewish Day Camps in Ann Arbor

The way camp should be!

Camp Raanana Early Bird discount – $20 off per week of Camp Raanana or $10 off per week for Camp Keshet for everyone who registers by March 16 and pays in full by June 2.

Two additional weeks of KidZone-Summer Fun Days for grades K-8 based at the JCC! June 16-20, 2014 and August 18-22, 2014.

KidZone

NO Camp Raanana Fee Increase from 2013!

CAMP OPEN HOUSE • March 16th from 12:30-1:30 p.m. • at the JCC

JEWISH COMMUNITY CENTER OF GREATER ANN ARBOR

(734) 971-0990
www.jccannarbor.org